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GROWTH IN WISDOM

[Extracts from a lecture by Charles Fillmore, in Unity Auditorium.]

THE TEXT of our lesson is the visit of the wise men to the young child Jesus. These wise men came from the East; they brought with them presents of gold, frankincense, and myrrh. They visited Herod, the ruler of the country, and he requested them to find the place where the young child lay, that he also might visit and worship him. They found the child, but returned to their own country by a different route; because of instruction received from the Lord in a dream, they did not return to Herod.

This history is a symbolical account of the development of a new state of consciousness in man. It may be called the birth of the Christ in the soul; and all the experiences which this young child went through are representative of what takes place in the soul of every man who comes into the higher spiritual state, the Divine Man.

The spiritual unfoldment recorded as the life of Jesus is something of which any of us may take advantage, if our minds reach out for the perfect expression of the ideal man. We have within us the ideal

potentialities, but they must be brought into expression, and that expression must be based upon ideas of absolute good in God and man, to become effective in a Christ child.

Through study of the animal and vegetable life of the planet, evolutionists have arrived at the conclusion that man has come up through various planes of consciousness, from a simple cell to an aggregation of cells; these steps have, at certain stages, been greatly broken in their continuity. Darwin wrote some most convincing books, tracing the various steps that man has passed through. The "missing link" is his way of accounting for the most important break in the evolutionary chain. A recent philosopher tells us that science cannot account for the gap between the monkey and the first man of the stone age. The primitive man lived in a cave and was covered with hair. The search is still on for the animal that will close the gap between monkey and man.

The only satisfactory explanation of man's creation is based upon a philosophy that considers the evolution of ideas instead of the evolution of forms. At any stage of development it is possible to ingraft into the man-consciousness a higher type of ideas, and this method followed in the successive steps of man's ascent, explains how the simian gives birth to a race that develops the superman. Horticulturists graft little sprigs of seedlings upon old trees, and bring forth fruit entirely new to the tree. So the monkey that desires to stand on his hind feet and walk upright, gets an upright idea, an idea beyond that of his parents; he becomes a better monkey, less monkey and more man. This law of the incarnation of ideas into human forms is observed all through the natural world. Gaps are noted in the evolution of ideas, and these gaps are likely to occur in the present, since they have occurred in the past. The Christ is the incarnation into the Mary and Joseph con-

sciousness of the magnified Deity in man. Mary magnified the Lord and brought forth Jesus Christ.

Jesus Christ is the supreme Man. He demonstrated over the small things of the human family. He rose above the difficulties and the oppressions, the "whips and cords" of life, and became master of every situation.

We who know the law of the real incarnation are striving for mastery, but we do not seem to demonstrate as we wish. Why? Because we have not been "born anew." Jesus taught the wonderful Truth of rebirth, but, misunderstanding it, our teachers have said, "When we die and go to heaven, we will have our spiritual ideas fulfilled. God has prepared a place for us"—a sky heaven. But we have ceased to be satisfied with this theory and want facts; we are finding, as Jesus taught, that heaven is not a place, but a condition. "The kingdom of God is within you."

It is supremely important that we develop the higher forces within us; that we seek the Christ consciousness, which, when unfolded, will lift us above our environment and make us masters of all things. The Almighty is waiting for us to step forth and say, "I am in Christ, master of my environment." Walt Whitman said: "Nothing exterior shall ever take command of me." That is just what God is waiting for each one of us to proclaim. He desires that we be master of every situation; that we have perfect control over our bodies. Through what? Through Christ in us, our hope of glory.

But mere dominance of will is not going to make us superior beings. We must know that there is a law and that this law is written deep down in the stillness of our own hearts; that through prayer and meditation the mind becomes inoculated with these Christ ideas; that the ideas flow freely to every part of the organism, setting into operation the Divine Law, which will bring forth the real man, the Christ of God.

In our text the wise men from the East represent the

potential ideas which exist within man. God inhabits man as an infinite possibility. In the very beginning man was given dominion and power over all states of consciousness. The wise men from the East (East always represents the inner), carry to the young child, the newborn idea of the Christ, gold, frankincense, and myrrh. These gifts are representative. They represent qualities of mind, given by Divine Wisdom. These wise men are bringing to us the consciousness of that which has been ideal. Gold represents the most precious substance. Gold is the standard of financial values between all civilized nations. Men are searching for gold the world over. It is not the most valuable of the metals, but it is the most universally accepted as representative of riches, of wealth. These wise thoughts tell us that we have all riches; that God's mind in us has given us possession of this universal ether substance.

Gold is the concentration of an etherial essence. Gold grows from the invisible. Pickaxes with streaks of gold deposited on them have been found in old Spanish mines in Mexico. Where does gold have its original source? In the universal thought-substance. The gold which the wise men brought to the child Jesus was a consciousness of the everywhere richness of infinite substance. To follow Jesus in prosperity we must charge our minds with wise and rich ideas.

Another of the presents was frankincense. Frankincense is a perfume, one of the richest of all perfumes. We are told that the sense of smell approaches very close to the spiritual. Frankincense represents in man the transmutation or spiritualization of material things to spiritual essences. When the Christ-Mind begins its work in the body it has to meet many obstacles of material character, and there is a constant refining process necessary. So we wise metaphysicians take advantage of the food we eat, that it may be as spiritual as possible. We are careful about the air we breathe, and are especially watchful of the thought atmosphere

with which we come in contact, for we know that we must raise every cell in the body to a higher consciousness.

Myrrh represents the power of love. God told Moses to take myrrh and a certain oil, and to anoint all the instruments used in worship in the tabernacle. The tabernacle represents the body, and we must anoint with myrrh, with the love of God, every part of the organism through the wisdom of the mind. We must daily give presents of love to the young child. It lives upon love. Jesus, who represented the growth and full expression of the new man, the Christ child, laid down love as the highest of all the laws; he emphasized the fulfillment of the law of love, love of man to God, and love of man to his neighbor.

It would seem, knowing the wonderful glory that comes to a man when he develops his spiritual nature, that we would every one be earnestly seeking the inner illumination, that we would be willing to give up everything else to attain it. But it is not so. "The flesh lusteth against the Spirit, and the Spirit against the flesh," said Paul. The man who lives in his appetite, in his passion, in his flesh, does not want anything but the flesh consciousness. When this is in the ascendency, he seeks the things of the world. He says: "If I have plenty of money in the bank, I guess I can get along all right. You can take your religion. I do not know anything about a hereafter. I do not know anything about another world. But I do know that if I have plenty of money, I can get about anything I want." That is Herod. He is the ruler in the world-mind, and if we do not watch him he will slay the Christ child.

We must be on our guard against this subtle sense mind, and take tender care of the little, innocent, new idea which has been born deep down in the heart. We must not give it over to the keeping of Herod. We must dwell within, nurture it, care for it, and at its beginning hide it away. If necessary, we should take it

down into Egypt [darkness] when Herod seeks to kill it. Jesus Christ said: "What I say unto you I say unto all, Watch." Watch what? Watch for this destroying thought which is satisfied with the old, which is trying to carry the old conditions, the old world, and even flesh and blood into the kingdom of God. Flesh and blood cannot inherit the kingdom of God. A new man is necessary—a new man, a new body, a new mind. "Be ye transformed by the renewing of your mind." Renew the mind, and the body will follow as the day follows the night.

I would impress upon you that the Christ-Mind is not forced upon anyone. It comes only to those who seek it. "Seek, and ye shall find; knock and it shall be opened unto you." It is true that we all at times have the divine urge for higher things, but few press forward to the consummation of which that urge is but the forerunner.

Again, remember to protect the new mind in Christ. Do not let it get cold through neglect, nor be killed out by a flood of thoughts from the sense mind. Let Christ be formed in you. Let Christ be developed in you. Let Christ reign in you.

THE PILGRIM

Man comes a pilgrim of the universe,
Out of the mystery that was before
The world, out of the wonder of old stars.
Far roads have felt his feet, forgotten wells
Have glassed his beauty bending down to drink.
At altar-fires anterior to Earth
His soul was lighted, and it will burn on
After the suns have wasted on the void.
His feet have felt the pressure of old worlds,
And are to tread on others yet unnamed—
Worlds sleeping yet in some new dream of God.

—*Edwin Markham.*

THE LIFE MORE ABUNDANT

[From an address by Mary C. O'Neill, in Unity Auditorium, Sunday, May 18.]

THIS IS the season of the year when the mind turns to life and growth, so Life More Abundant is a fitting subject for today's lesson.

The universe is a panorama of evolving life. Evolution, progress, growth, these are the great thoughts that nature forces upon the mind, no matter in what direction we may turn. Nature's kingdoms are continually evolving; nations rise, mature, decline, only to be followed by a higher type. Race follows race, and from decaying civilization there always comes a better civilization. Throughout is ceaseless change, eternal progress; and herein lies the hope of man, that he need not remain what he appears to be, but that anything which he can imagine he may achieve; any power that he can picture may be his. The rapidity with which he evolves depends upon his understanding of the laws, which in the past he has been subject to, but which he is beginning to understand he can master. The Life Principle is working on eternally, expressing itself in all the varied forms of manifestation, from the lowest atomic structure on up through the different stages of the vegetable and animal kingdoms, and in the highest degree in man. Man can become conscious of the Life Principle; he can draw upon it, and by the power of his thought direct it into whatever channel he chooses. All that is below man in the scale of life he has been able to study and understand, and to him these have constituted this world. Intuitively he has felt that life is eternal; not comprehending the truth, he has thought there must be a future life, and so has built into his mind another world.

Just now we are all feeling the impulse of new life,

because nature is so busy in the expression of it everywhere; and as this life is expressed so freely on every hand, each soul, though he may have no knowledge of the principle of life, gets a dim vision of his freedom from the bondage of the past; a bondage that gave him no power of life; a bondage to the thought that life is given to us and taken from us by the will and power of a supreme Being; a bondage that held us separate and apart from life. And this vision, coming as it does from the external where we see the one great characteristic of life, activity expressing itself in wonderful growth, causes us to take on a more buoyant step, to assume a more hopeful attitude, to feel the joy of living and to sing the song of life. It has had a tendency to rejuvenate, revitalize, and regenerate. Why? Because we have to some extent, though perhaps unconsciously, entered into the spirit of life through the teaching and example of the season. This hope, this joy of which the season's growth is a symbol, brings immortality nearer, and makes the days and their duties the great eternal now.

As there is a way of life for nature, so there must be a way of life for humanity; for there is but one life, and that life is; it neither ebbs nor flows, but abides in its fullness everywhere. The life in nature and the life in humanity are but different expressions of the one life. In fact, life is the development in the sphere of humanity of that profound law which pervades the dominion of the universe, a law which has been violated if we are manifesting inharmony of any kind in our lives.

Seeing that life is manifesting greater and greater possibilities in the eternal progression, we are led to inquire why this is. We solve the problem when we study the evolution of mind in man. Life and mind work as one force. We must remember that the Life Principle is without form or quality; it only assumes such form and embodies such qualities as we give it with our

thought. Every thought, every emotion, adds its quota, imparts its quality to the expression of the Life Principle. Life and consciousness are both embodied in every form of manifestation; the greater the development in consciousness, the higher the manifest form. There is always individual consciousness where there is individual life, for consciousness is a part of life. It is that which feels life, knows life, and responds to all that affects life.

Having changed his conception of God from the idea of a limited personality to that of an Infinite Principle at work within himself, man has set his face toward the truth. He begins to perceive that life after all is not a chance concern over which he has no control, but that there must be a way to get satisfactory results through the use of the principle which he is beginning to understand.

The intelligent working of the principle of life is governed by the knowledge that there is but one presence and one power, and that presence and power is always Good. We have declared that God is omnipotent and omnipresent, but we have not lived our lives from that standpoint. We have not realized God as an important factor in our lives at all, because we have not taken seriously the teaching of Jesus Christ that we are spiritual beings, living in a universe of spirit, and that God is Spirit. It is only as we enter into the spirit of life that we enter the abundant life, for in the spiritual sense of life alone is there true freedom to be found. Man always has been, is now and always will be a spiritual being. All the power that he has is in spirit; all that he is capable of is a matter of spiritual development. Then all that man has to do as an individual is to regulate himself and not attempt to regulate the laws of life.

Principle does not deviate or change to suit this one or that one; it is man who must seek to understand the law. It is in the power of everyone to acquaint

himself with spiritual laws and to obey them, since in no wise can he possibly alter them. What are spiritual laws? They are the orderly, unchanging action of Infinite Love, Wisdom, and Power. To love the Divine Law, to obey it from love, to choose the path of wisdom and walk therein, is the way of life. To think and act in unison with Infinite Love and Wisdom is to have the maximum of power and freedom, and thus experience the maximum of good. But just to the degree that we deviate from thinking and acting in harmony with Infinite Love and Wisdom are we limited, and just to that degree do we experience inharmony in our lives. If we would gain perfect mastery over the personal self, if we would rise above disease, if we would become sufficiently poised to master every adverse condition, we must unite ourselves consciously with the Infinite Will.

The more we realize our oneness with God, the great Source of life, the more conscious we are that he is a present help; that life is not something to be endured, a mere existence to be wearily dragged out, but a satisfaction and a joy. The more fully we realize the dignity of our divine birthright, the powers of development which are enfolded within us, the heights which tower above us and which it is possible for us to attain, the more do we gladly claim our kinship with God. Then every moment of time is an opportunity and a privilege to express this kinship. The foundation of a new life is laid when we become conscious within ourselves that we are alive with the life which is God, and that we are good in spirit and in truth.

We have been in bondage long enough to the thought that life is limited to threescore years and ten, or less, and that it is full of sorrow, dread and fear. Now while all nature is so wide awake in the expression of life, let us arouse from these old ideas of the ages. "Awake thou that sleepest," and accept the teaching which nature is endeavoring to give us of the life more

abundant, a teaching which points to eternal life. Jesus came that we might have life, and have it more abundantly. He did not come to give us life. He came to show us how to become conscious of life, even as he was conscious of it. Through his consciousness of life he healed the sick, raised the dead, and it is within the power of everyone to attain his consciousness and do the works which he did. "Call upon me and I will hear you," is not a meaningless statement; neither does it indicate that we are to call on a personal God in a distant place called heaven. It means that the Adam in the consciousness is ever waiting to receive the imprint of the Spirit. When the material calls the Spirit responds, and thus is worked out in consciousness the great principle of Infinite Love and Wisdom, which transmutes and transforms all that is adverse to the higher, or Christ, consciousness.

There is a great cry going up all over the world today for more and more life. Man is seeking with the mightiest microscope in the minutest form to discover the germ of life. He is seeking to prolong it, to restore it, to create it. We have been seeking in the without, but we will not be satisfied until the finite clasps hands with the Infinite, until every soul has found God the source of life within, until the constructive, organizing principle of life is consciously recognized as a healing factor. This reconstructing, repairing power has been with us all the time; it has been awaiting our broader vision, and the coöperation of every faculty of the mind, to bring it forth with such dynamic action that we may speak the word that will bring immediate results.

We have the ideas back of life. Who can estimate the power of living ideas? They are the source which meets every need; they are the supply that is equal to every demand; and they are yours and mine to the extent that we make them ours by becoming conscious of them. We handle life with the ideas which we hold in mind, and if we handle it successfully we

replace all ideas of sin, sickness, and death with ideas of righteousness, health and life. These ideas will spring up in us to eternal life. They are being felt all over the world today. People are being taught how to solve their problems by right thinking; thinking the truth about themselves, about God, and about their relationship to him. If we have been plodding in this direction it has been because of lack of understanding; but with increased understanding and perfect obedience we will get a steadier gait, which will bring us more speedily into the consciousness of life eternal. In the name of Jesus Christ triumphant, the name which is above every name, will we go forth conquering and to conquer until we have made conscious at-one-ment with all life, all love, all power.

To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations.

They shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life.

He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things.—*Selected from Revelation.*

DELUSIONS AND THEIR TREATMENT

ARTHUR DUDLEY HALL, D. M. D.

O THAT we may have the same point of view regarding the subject under consideration, let us begin with a dictionary definition. A delusion is "anything which is falsely believed, an error in belief, a deception of the mind."

The visible world depends for its existence upon the invisible, mental world, which is the real and only world. The visible world is changeful; the invisible, real world never changes. From the relative point of view there seems to be many causes operating in the visible world, but in truth there is only one cause. This one cause we call God, underlying all things, but obscured to the one who sees only from the visible standpoint. There are many names which we recognize to be names of God. "Mind" is one name; and for convenience we will use this name in this article.

Mind is always active. Furthermore, Mind acts according to law. The law of mind action is the law of expression; it may be stated in the words that "like produces like." The law is our salvation from all sorts of adversity in our affairs, as well as from inharmonious circumstances and conditions of the body and of the mentality.

To illustrate from the relative point of view:

A delusion or false belief is put into action; result, inharmonious conditions. A counterfeit half dollar, believed to be genuine, is tendered in exchange for postage stamps; result, no stamps, a sense of loss, and a possible explanation. A train dispatcher believes that the one hour change has not been made in the standard time, consequently he signals for trains to leave the terminal according to unchanged time; result, trains off schedule; confusion at the stations; possible train wrecks.

These illustrations are sufficient to show that regardless of its nature, a delusion, when put into practice or acted upon, always produces adverse results. Mistakes produce mistakes or imperfections.

"Ye shall know the truth, and the truth shall make you free." Knowledge of even relative truth regarding the above mentioned coin, change in time, etc., would have done away with their respective disagreeable results. One who continually lives according to the absolute Truth will not have any such experiences.

Knowledge of relative truths never frees one from bondage to false beliefs nor from their results. There are optimistic people who have such a faculty of looking at the bright side of life that they become actually indifferent to adversity in any form. They just let things right themselves. This way is good so far as it goes, but, since the result can be but temporary, it is not the highest.

Many people, having a partial understanding of the principle of life, are led to believe that there is good in everything. Because of this belief they passively endure any and all inharmonious conditions with the purpose in mind of learning a lesson or attaining some good. Endurance is good, but, like patience, when held to for too long a time, it becomes negative, thus losing its virtue. Passive endurance gives but relief, while the practical application of the absolute Truth gives release.

We are taught that by our thoughts we can bring about any desired condition. Very true! However, we should be wise, and bring into visibility only that which is for the good of all. We have heard such remarks as "When I feel a cold coming on I just use my will power to prevent it," or, "My work is so confining that I cannot take the time to get over this difficulty, so I keep on going in spite of my feelings."

The exercise of the will is essential. But unless we use our wills to bring us into a realization of perfec-

tion, we never will be completely free from various forms of adversity. Human will power is not sufficient. Divine Will makes free.

"As he thinketh within himself, so is he." Whatever a man may believe himself to be, he is, nevertheless, the expression of life, love, mind and power—almighty Good—God. Consequently, we understand this quotation to mean that experiences will correspond to the point of view one has of himself.

To solve any problem, one must have a governing principle of action. The principle of life by which all of our problems can be satisfactorily solved, is "God, All-Good, is all there really is." With this principle firmly established in our consciousness, and by looking our problems in the face and measuring them by the principle of life, we may have permanent release, rather than temporary relief.

Delusion Number One.

Every person who is not experiencing abundance of all-good, perfectness, is certainly putting some delusion into practice. Results in themselves are self-evident proof as to whether Truth or delusions are being expressed.

Do you ever have a tired feeling or a feeling of pain? Do you ever feel ill? Have you ever thought that someone else could do a given thing a little easier or better than you could do it? Have you ever come to a place where you would like to be more competent? Have you at any time had any sense of incapability or inefficiency? If so, it is certain that you have considered yourself to be human, mortal, a being with a physical or material body. This conception of man is one of the greatest delusions mankind is putting into practice, and from it comes the effect of self abasement and unrest.

Treatment.

Remember your Principle. Remember that God is Spirit, Mind, Life, Love. Remember that you are

an expression of Spirit, Mind, Life and Love. Remember that since you are an expression of God only that which is true of God is true of you. Rejoice, then, that you are a divine Spirit-Being, expressing yourself through a pure Spirit body. Rejoice that life is always well and strong. Rejoice that mind is always capable and efficient. Rejoice that the life which you are, can and does accomplish all things.

Release comes, not by fighting, struggling and trying hard to do certain things or to think particular thoughts, but through the realization of the truth of being. We think true thoughts, not to make them come true, but because they are true, and because we desire to come into the realization of their truth.

Delusion Number Two.

Possibly your business is not as active as you would like to have it. Oftentimes you may wonder why you do not have as many things as your neighbor has, or as many influential friends as some of your acquaintances have. Perhaps you worry when you consider your expense account, while being fully aware of the fact that the money due you would, if it could be collected, make everything easy for you. Providing you had this, that, and the other thing, you feel that you would be perfectly happy and be able to live rather than merely exist. You are apt to feel that your supply and support is dependent upon a particular person, a certain line of occupation, some firm, or other outer agencies.

Fear, worry and anxiety in innumerable forms, as well as feelings of lack and unhappiness, are the results of the delusion that you are separate and apart from God, and that your supply and support come from your fellow men.

Treatment.

Always remind yourself of the truth of being that God, All-Good, is the one mind, the one power, the one life and the one and only presence—omnipresence. Let thoughts of what you are enter your consciousness. Tell

yourself the truth that all good is right now established within you as your life, your mind, your power, your very existence.

Establish in your consciousness the idea that God, not man, is your supply and support. Recognize that since God, All-Good, has become visible as you ("I and the Father are one"), and since you are continually expressing yourself, only good, and all good, results because such is the law. Be positive in declaring that all avenues are open whereby your supply is continually becoming tangible to the senses. Do not hesitate to acknowledge that the life, mind (wisdom and understanding) and power that you are, is the source from which you receive all that is needful and necessary for your perfect development. Do not hesitate to acknowledge that prosperity and success are continually expressing in, through, and for you. Follow this realization with the actual practice of using the life, wisdom, understanding and power in everything that presents itself to you. "Faith, if it have not works, is dead."

Delusion Number Three.

There are many who depend upon the advice and counsel of others. The result is not always satisfactory, because the would-be help is frequently not based upon the truth of being, but rather upon facts, actualities and appearances in general. We see thousands going here, there, and everywhere, doing this, that, and the other thing, to find health of mind, body and affairs. Men everywhere are searching for Truth. Instead of finding it they find themselves farther away from it, and in greater bondage. They are so busy in their search that they fail to recognize that for which they are looking. People attend lectures, take various courses of study, employ physicians, ask the aid of teachers, healers and practitioners, in order to experience mere physical comfort. To their great disappointment the help that they receive brings only relief. Their old difficulties frequently return in greater degree.

Frequently we meet people who, understanding a little about the power of thought, and having a desire to be broad minded, listen to and agree with every belief that is presented to them along this line. The result is that they become confused and do not know what to believe. This comes about because they do not disregard the beliefs that are relatively true, and accept only those that are based upon the Truth of Being, and therefore absolutely true. Confusion always results in adversity.

All such experiences are due to the fact that people are living in the belief that there are many minds, some of which are wiser and stronger than others.

Treatment.

Remember that there is only one mind, and that you are this mind, because you are an expression of God—Omniscience. Establish within your consciousness the truth that because your mind is the God-Mind you do not need to depend upon anyone or anything for any good. There is within you a Spirit of truth which will lead you into all truth; you "need not that any one teach you" anything. The mind which you are, is in itself, the source of All-Good. Be firmly convinced in your own consciousness that since God is Good and Mind is Good then Mind is God. Since there is only one God there is only one Mind. Depend upon this one Mind, thinking in you every moment, to guide and direct your every activity.

"Acquaint now thyself with him [your mind], and be at peace." Take time to be quiet and to realize the truth of your being. Practice being broad minded by recognizing that the one and only presence, visible and invisible, is the presence of God, Good, regardless of appearances. The more good you recognize the deeper becomes your realization of your oneness with God. By continually keeping in remembrance that only the Good is true, you can easily discriminate in selecting the beliefs you desire to establish in your consciousness.

Declare your Godhood. Recognize that since you are the God-Mind you embody all truth. Instead of seeking for Truth, just sit still long enough to realize your oneness with it, and then act from this realization.

Regardless of the character of the delusion which occasions your various adverse experiences, you can free yourself from it. "Be ye transformed by the renewing of your mind." Since a firm belief in something which is contrary to Truth results in adversity, harmonious conditions of mind, body and affairs will be the result of your firm belief in that which is true. The true consciousness comes as a result of meditation, silence, and realization of Good.

In the solution of any so-called problem it is necessary to spend time in the application of the principle governing harmony. We must be persistent and steadfast in living according to the principle of life, in order to free ourselves from the results of our false opinions and beliefs. However, it is wisdom to live from principle, not for the sake of the results, but because that is the intelligent way in which to live.

Go forth with thy message among thy fellow creatures. Teach them that they must be guided by that inner light which dwells with the pure heart, to whom it was promised of old that they should see God. Teach that each generation begins the world afresh with perfect freedom; that the present is not the prisoner of the past, but that today holds in captivity all yesterdays, to compare, to judge, to accept, to reject, their teachings, as these are shown by its own morning Sun. —*Emerson.*

No man can incline his way in the slightest degree to the will of God without having a flood of light shine round about him that all the learning in the world cannot afford.—*James Denny.*

INFINITE SUPPLY

ETHELIND LORD CAMPION

UPPLY, the dictionary says, is sufficiency for all wants; to be supplied is to be filled and furnished. When we are supported we are not only propped, but we are maintained, sustained and preserved. Think what it would mean to us to really and truly and wholly believe that the infinite and eternal principle of Good supplies and supports us in the fullness and completeness of these definitions.

No failure, no loss, no lack to the limitless supply, the efficient support of universal intelligence, omnipotent power, all-encompassing love! When we are in conscious partnership with God, our investments are gilt-edged, our dividends sure, our safety assured.

Man is so constituted that he wants all; he has been called selfish, greedy, presumptuous, but this is because he has grasped at a fancied good that seemed to take from the good of others. The desire is legitimate. He is entitled to all because it has been already bestowed; it belongs to him, but it also belongs to every man. Good is all, and man can never be satisfied with less. Infinite supply is, as God is; not created to satisfy a whim of yours, nor to be depleted by your using. It is not apportioned in fractions; it is whole, complete, inexhaustible, indivisible. You may have "Allness" from everlasting to everlasting, if you will accept and trust and use it; but "someness," division, partiality, is forever fleeting, forever unsatisfactory, forever untrue.

We are like little islands of negation, fancying ourselves separate and apart from God; but all the time his completeness surrounds and protects, and all the time we unconsciously draw upon and are maintained by that encompassing Good. Above, below, in, and

out, at the right, at the left, at no smallest point does that contacting Presence of Love fail us, but being not always aware of it, we fancy ourselves alone. Thus we are restless and forlorn, ever seeking, ever questioning, never satisfied; yet ever and always rest and perfect satisfaction flow completely around us, ready and eager to give what we so ardently desire and understand so little how to take. All we are asked to do is to open up our points of contact (which are numberless as the sands of the sea-shore), and let the exhaustless reservoir of God's completeness flow through as well as around us.

The first step toward conscious contacting of this infinite supply is, of course, recognition that *it is so;* that this inexhaustible supply really and truly exists, and is open to us.

This touching of the eternal verity of the All-Good is a conscious withdrawal, or going within, to the place of power; it is focusing to an inward point all our thoughts and desires; it is going back home to the center of calm in the midst of the storm of externalities; it is retiring to that secret place where we come face to face with God and good.

From this central place of power we say, with God, "Let there be!" and the manifestation of the external thing *is.* Supply always was, is, will ever be; it awaits our word of command, our vital faith, to become visible, just as the properly connected pipe furnishes water when we have faith enough to turn the faucet. Faith is use; it is putting to the test the power which we say we believe in. "Prove me now," this power demands, and see; realize and manifest outwardly what you have perceived as a spiritual truth, an inward verity. Faith is the substance, the very warp and woof, the essence, of things hoped for; it is the evidence, the eloquent testimony, of things not yet seen. Faith is the proof positive of that inner knowing which really requires no external evidence, which projects into externality by the

very dynamic quality of its knowing, what already is so with God. The one and only thing demanded of us is trust, confidence, belief, loving faith, and acceptance. God supplies all else—everything that the heart of man can conceive of—and then promises us inconceivably more wonderful and beautiful creations of his own heart when we are ready to receive them.

In reality we desire good, or beauty, love, wisdom, and their symbols, because good in any form is an attractive substance; it is potent with energy; it lends itself freely and without reservation to any opening in our consciousness that will allow it to express; it attracts our thought or desire by its magnetic reaching out for channels through which it may flow without impediment. Paul tells us to let the mind of Christ Jesus be in us, and it is this willing surrender and openness to receiving that places us in eternal communication with Infinite Supply.

Think what it would mean to us individually, if we could spend each and every dollar that passes through our hands with the full and perfect confidence in the God-Principle of supply that the dollar represents! "In God we trust," we proclaim—and proceed to worry because the dollar buys so much less than it used to! "In God we trust"—and where is the next dollar coming from? If we really trusted in God for our supply of good, we would use what we have with absolute confidence that our fearless spending would be the opening of the spigot for the free flowing of *all we could use.*

The serpent came to Eve as a *questioning* of the justice and love of God. "Hath God said?" etc., etc., thereby raising a doubt in Eve's mind which initiated that sense of separation from God and good which resulted in her expulsion from Eden.

So today the serpent of doubt raises his head in the form of a question mark. "If I do not save and scrimp, who is going to provide me with more?"—and right

there we turn our spigot the way of decreasement and limit the free-flowing of our supply.

"You may call riches temptation, but poverty is punishment," someone has said. The only real temptation of riches is to forget their source, and either hoard unwisely or spend foolishly; and the punishment of poverty is not from or of God; it is entailed upon us when we forget where and what our good really is, and who and what we really are. There is no temptation connected with the abundance of God's goodness, and when we are at one with it we will never come under the condemnation of a belief in poverty.

We limit and curtail our good by the fear we inject into our spending; every time we spend a dime or a dollar with a feeling of uneasiness or guilt, we are congesting the circulation of our own good, and of the good of the world. Every time we put a quarter or a dollar into a contribution box, and do it with an undercurrent of performing a duty, or because it is the custom, we are not really giving at all. Such giving separates us wholly from our gifts. If we cannot give from a rich heart, let us not give at all, for there is no joy, and little or no blessing in duty-giving. If we walk to save a nickel, and not because we love to walk, we are discrediting our Banker—God, who has bestowed upon us all of himself; we are subjecting ourselves to the limitations and the humiliations of an over-drawn bank account! Whether it be a nickel or a twenty dollar gold piece, let us give royally, like princes of the blood. "I give this offering to God," our Sunday School children say. If we would bless every piece of money that passes through our hands with this beneficent truth, "I give this money to the service of Good," and be in conscious at-one-ment with its inner meaning, we should see a miraculous flowering in the desert of our affairs; "I give this money to Principle, as Principle bestows its abundance of good on me;" thus we would arrive at that place of power where we take in and give out as

readily and unconsciously of money as we breathe in and breathe out the air upon which we are dependent for physical existence itself. We would trust so absolutely and unthinkingly that we not only would not worry about it, but we would never give it a conscious thought at all. We are not afraid that the air will be exhausted; we happily take what we can use, no more and no less, and when we have used it, we give it out again.

Receiving and giving are the two arcs that make the perfect circle; either one is incomplete and impotent without the other. They are the positive and negative poles that complete the circuit of God's love and competency.

Our only real possession is what we give away. We can have nothing but what we *are;* and that must be manifested, used, or it becomes buried so deeply that consciousness concerning it ceases to be active.

If the sun said, "I will conserve my light and heat, lest the time come when I run short of both," darkness and negation would be the result.

If radium, that inexhaustible wonder of effluence, should lose faith in its power of giving out, it would cease to be itself. It would become an inert substance with no power of radiation, no plus virtue to distinguish it from the less vital metals.

So when man attempts to draw within himself what it is his mission to give out, he loses all he seeks to gain. The strongest factor in making Jesus remembered for two thousand years was his loving service to humanity; he gave to the world the gospel, not of getting, but of giving. He who was conscious of having received all, freely gave his all to those who would accept.

There is a certain divine recklessness, a knowing of reserve power, that is always sustained and proved by the Giver within. We never trust that One in vain; it fails us never.

It is not the value of the coin, or the bigness of the

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service that is the criterion of true giving. It is the motive, the intention, the feeling which prompts the giving. It is blessed only by the love that accompanies it, and the blessing returns to us in kind.

In truth, we cannot buy anything. We exchange; we give for something another has, something which we possess. If we could get away from the wholly factitious value sense, the feeling of "I pay for what I get," and think of any kind of exchange as a means of "carrying on" the life currents of the nation and of the individual, we would the sooner swing out into the universal consciousness where is oneness, wholeness, indivisibility—and so no *want*.

Happiness is ours only as we give it out to others; seeking to get it from others, we plant the seed of unhappiness.

The source of health is within—a never-failing spring of rejuvenation and regeneration. Seek it there, and not in diet or medicine, exercises or climate.

Love cannot be bartered or exchanged—so much for so much; the love that warms and heals and soothes is the love we bestow.

True wealth is the sense of inexhaustible richness within; it is evidenced by free giving, not to accomplish some personal purpose, however good, not even to be generous, but with the joy of pouring out the abundance of consciousness. Giving in this way without doubt or fear or dubious questioning, we should become like the conjurors who seem to pluck dollars out of the air, so magical would be our supply, so unfailing God's support!

We are encompassed about by the forces that make for righteousness. All power we possess, or seem to possess, comes from our accord with these forces. There is no lasting force, except the power of God.—*David Starr Jordan.*

THE FORMATIVE POWER OF THOUGHT

Lesson Four.

ALICE RUTH

It was the second Sunday of the visitor's sojourn at the farm of Broad Acres. John, the farm hand, who had been the last discordant element to harmonize, sat out in the park in all the comfort of a recent plunge bath, fresh clothing and a clean shave. There was a look of serenity on his face which evidenced the renewing power of the Spirit.

"I was hoping you would come out here," he said, as the visitor approached.

"And I felt the drawing power of your thought," declared the visitor, seating himself in one of the rustic seats with which the park abounded.

"Thought has an active part in your doctrine," commented John. "Creation evolved from it; it caused man's fall and must bring about his restoration."

"As he thinketh within himself, so is he," quoted the visitor. As he spoke, the farmer, his wife and all the household, also some of the neighbors, came trooping into the park. Disposing themselves comfortably in seats near the visitor, they looked expectantly toward him.

"Don't let us interrupt you;" begged the farmer, "we all want to hear the good things you have to say."

"We were speaking of the formative power of thought," explained the visitor. "John has it very well epitomized in these words, 'Creation evolved from it; it caused man's fall and must bring about his restoration.' There are two qualifying adjectives that would make the statement clearer. He might have said 'destructive thoughts caused man's fall and constructive thoughts will bring about his restoration.' "

"It has been said that 'thoughts are catching.' Who has not listened to a remark and immediately replied, 'that's just what I was thinking'? Thoughts travel

in currents. For example, two persons are talking excitedly; there is a current of fear thought in their minds; a third person enters and calmly dispels the fear. We say the current is broken. In a flash, we are swept by one current or another; our thoughts make us what we are.

"Thought builds all structures. Every created thing is evidence. To be specific, one can create stooping shoulders by holding weak and sorrowful thoughts. One can also create an alert and active body by holding thoughts of joy, lightness and agility; the shoulders become straight and the muscles of the body firm. Muscles of the face also show the character of the thoughts that predominate.

"While in Truth there is but one Mind, there are three distinct realms of thought in man. We denominate them the superconscious, conscious and subconscious. Through the conscious mind we take cognizance of the world about us. The conscious mind is sometimes called the objective mind. The subconscious is the storehouse of past thoughts. Some educators maintain that a thing once learned is never really forgotten, that it is indelibly stamped upon the 'subjective mind,' as they have named the subconscious. We may call it the memory, though it is more than that. The conscious mind takes the initiative and it gives impulses to the subconscious. The subconscious is always faithful in carrying out suggestions of the conscious. It is the subconscious that enables us to do things mechanically. Whatever we impress upon our subconscious mind reacts in our lives. If we wish only the good and true we must refuse to harbor an unkind thought. Affirm 'I will have only the good in my life. I love the good.' Keep the word good in mind, and look for good in everything. This will so impress the good upon our subconsciousness that it will bring good into our lives. Worry and anxiety will flee away if we refuse to allow them in our con-

sciousness. So much for the conscious and subconscious minds.

"The highest thought realm is the superconscious, the garden of Eden where man dwelt before he fell from his high estate. There he had power and dominion; power to create by his thought. If he had always thought Truth he would have continued in this power. But he severed his connection with this higher consciousness. When man ate of the tree of knowledge of good and evil he indulged error thoughts in his conscious mind. The more he speculated in error the more fascinating this kind of speculation became. New and novel experiences lured him on. He saw evil as a reality and stamped it into his subconscious mind, setting evil forces going with such power that he could not stop them.

"Then Jesus Christ came, blessed Savior of the race. He poured into the race consciousness power and intelligence that changed the thought currents and established them in righteousness. He illumined the way back to the Father through the Christ consciousness, which is the superconsciousness. The conscious and subconscious must be made at one with the superconscious. Jesus made this atonement, and this is salvation.

"All ideas in Divine Mind must be brought out in the consciousness of each individual through the power of thought. Among these ideas are life, substance, intelligence, love, power, strength and order. To bring them into our consciousness we must think earnestly upon each word. Think of life, abounding in us and in all about us; abundant life. Do not limit it either as to time or vitalizing power. Jesus said he came that we might have life and have it more abundantly.

"Think of Substance. Mortal man, having lost his power of discernment, calls it matter, although in reality there is no such thing as matter. Life, intelligence and substance penetrate and permeate all things.

Affirm this. It will overcome a belief in materiality. Realizing the omnipresent spiritual substance will overcome poverty and lack.

"The next word is intelligence, the all-knowing Mind. We are all offsprings of the one Mind, intelligent with the intelligence of Spirit. Call no one ignorant, lest we stamp our own subconsciousness with the thought.

"Let us consider love. We have heard high tribute paid to a mother's love. It is self-sacrificing and abiding, good as far as it goes, but mother's love is too often limited to mother's own children. Mother is ever seeking favor, place and preference for her own. Others may be pushed aside, but her effort for her own is untiring. Such is mortal mother-love. Pure love is unselfish. It seeks not its own. It recognizes the universal fatherhood of God and brotherhood of man. It is not limited to fleshly relationships. Love thinks no evil.

"Thoughts of power and strength make us conscious of our mastery and dominion. 'I am strong in the Lord and the power of his might,' is a good statement to increase one's physical strength and ability; it will help us to meet difficult situations successfully.

"Order is said to be heaven's first law. It means a harmonious adjustment of things. Affirm, 'Divine order is now established in my mind, body and affairs,' and you will soon see how you can systematize all your affairs and make them run smoothly.

"The heart is a thought center as well as the head. Let the Scriptures bear witness: 'As he thinketh within himself, so is he.' 'Let the words of my mouth and the meditation of my heart be acceptable in thy sight.' 'Out of the abundance of the heart the mouth speaketh.' 'Search me, O God, and know my heart: Try me, and know my thoughts.' The heart holds the record of our past experiences. It may be called the Book of Remembrance. It is our subconsciousness, that part of us

that comes into touch with the mind of God, when we go into the silence. In this stillness we commune with God, and here the subconscious receives the word of Truth and coöperates with the conscious and superconscious in demonstrating Divine Law.

"This is what the prophet Jeremiah meant when he said, 'I will put my law in their inward parts, and in their heart will I write it.' And this is the way to bring every thought into captivity to the obedience of Christ."

(*To be continued.*)

MY LORD'S PRAYER

GEORGE CROUCH

My Father, who art heaven.

Heaven is where God is. God is everywhere. God is in this world, I am in the world, therefore I am in heaven. Without God, heaven would not exist. When I consciously know that God is here, then I realize that heaven is now.

Hallowed is thy name.

Knowing that God is here and that heaven is now, I offer him loyalty, honor, gratitude, praise, for his life, health, and goodness.

Thy kingdom is come. Thy will is done on earth now.

God is everywhere, therefore God is here. His kingdom is where God dwells. His kingdom has always been here, and his will has always been done on earth, because he is all power, all life. Earth could not be God's kingdom unless he reigned here. Being all-power, there is no other power.

Thou hast given me this day my daily bread.

The supply of God being inexhaustible, I, as his child, have every need supplied now. I have only to accept his bounty.

Thou hast forgiven me my trespasses when I have forgiven those who trespass against me.

Forgiveness of my disloyalty to God is conditional on my forgiveness to others. Having forgiven, I am forgiven. I know this.

Thou hast not led me into temptation, but hast delivered me.

God does not, cannot tempt any man. Man tempts himself, when he recognizes any power but God's power. Man lacks nothing when he knows God as all. Man has everything, and is delivered from every need by merely accepting God's abundance.

Thine is the kingdom now; thine is the power now; thine is the glory now.

There never was any past, nor can there be any future with God. His kingdom, power, and glory are, and always shall be—now. Now is the accepted time. Now is God. Now is man. I am now.

The philosophy which is so important in each of us is not a technical matter; it is more or less our dumb sense of what life honestly and deeply means. It is only partly got from books; it is our individual way of just seeing and feeling the total push and pressure of the cosmos.—*William James.*

A soul in which the spirit of a divine purpose is at flood glorifies everything it touches, enhaloes every place and act, lifts the meanest thing to be divine, sends the thrill of its energy through the dullest, puts life into that which seems death. Such a soul transfigures, if it may not transmute, everything it comes in contact with.—*Exchange.*

The Image of God that is forming within us—that is life's one charge. Let every project stand aside for that. "Till God be formed" no man's work is finished, no religion crowned, no life has fulfilled its end.—*Sunshine Bulletin.*

THE WORKS OF JESUS

E HAVE made the statement that Jesus did unusual things, but that he did them on account of, or rather by virtue of, his unusual insight into and understanding of the laws whereby they could be done. His understanding of the powers of the mind and spirit was intuitive and very great. As an evidence of this were his numerous cases of healing the sick and the afflicted.

Intuitively he perceived the existence and the nature of the subjective mind, and in connection with it the tremendous powers of suggestion. Intuitively he was able to read, to diagnose the particular ailment and the cause of the ailment before him. His thought was so poised that it was energized by a subtle and peculiar spiritual power. Such confidence did his personality and his power inspire in others that he was able to an unusual degree to reach and to arouse the slumbering subconscious mind of the sufferer and to arouse into action its own slumbering powers whereby the life force of the body could transcend and remold its error-ridden and error-stamped condition.

In all these cases he worked through the operation of law—it is exactly what we know of the laws of suggestion today. The remarkable cases of healing that are being accomplished here and there among us today are done unquestionably through the understanding use of the same laws that Jesus was the supreme master of.

By virtue of his superior insight—his understanding of the laws of the mind and spirit—he was able to use them so fully and so effectively that he did in many cases eliminate the element of time in his healing ministrations. But even he was dependent in practically all cases, upon the mental coöperation of the one who would be healed. Where this was full and complete

he succeeded; where it was not he failed. Such at least again and again is the statement in the accounts that we have of these facts in connection with his life and work. There were places where we are told he could do none of his mighty works on account of their unbelief, and he departed from these places and went elsewhere. Many times his question was: "Believe ye that I am able to do this?" Then: "According to your faith be it unto you," and the healing was accomplished.

The laws of mental and spiritual therapeutics are identically the same today as they were in the days of Jesus and his disciples, who made the healing of sick bodies a part of their ministration. It is but fair to presume from the accounts that we have that in the early Church of the Disciples, and for well on to two hundred years after Jesus' time, the healing of the sick and the afflicted went hand in hand with the preaching and the teaching of the kingdom. There are those who believe that it never should have been abandoned. As a well-known writer has said: "Healing is the outward and practical attestation of the power and genuineness of spiritual religion, and ought not to have dropped out of the Church." Recent sincere efforts to reëstablish it in church practice, following thereby the Master's injunction, is indicative of the thought that is alive in connection with the matter today. From the accounts that we have Jesus seems to have engaged in works of healing more during his early than during his later ministry. He may have used it as a means to an end. On account of his great love and sympathy for the physical sufferer as well as for the moral sufferer, it is but reasonable to suppose that it was an integral part of his announced purpose—the saving of the life, of the entire life, for usefulness, for service, for happiness.

And so we have this young Galilean prophet, coming from an hitherto unknown Jewish family in the obscure little village of Nazareth, giving obedience in

common with his four brothers and his sisters to his father and his mother; but by virtue of a supreme aptitude for and an irresistible call to the things of the spirit —made irresistible through his overwhelming love for the things of the spirit—he is early absorbed by the realization of the truth that God is his father and that all men are brothers.

The thought that God is his father and that he bears a unique and filial relationship to God so possesses him that he is filled, permeated with the burning desire to make this newborn message of truth and thereby of righteousness known to the world.—*Ralph Waldo Trine, in his latest book, "The Higher Powers of Mind and Spirit." Published by Dodd, Mead & Co., New York. Price, $1.50.*

THE FULLNESS OF THE LAW

De Soto, Mo.—A number of men were laid off at the shop where my husband works, and a few weeks later he and twelve other men were laid off. My husband said that the men who were laid off first would be taken on first. I told him that the union did not take care of our affairs, that our Father was doing that. He did not believe, so I wrote you for prayers. My husband and I held the thought, "The walls of financial limitation are now broken down, and the flood gates of my mind are open to the abundance of God." When my husband went down to union headquarters a few days later, the business agent told him he was at the foot of the line. My husband repeated the prosperity statement several times to himself. A few hours later he was called to the telephone and told that his former boss especially asked for him with twelve other men. I am glad that my husband and I know that God governs our welfare. I thank you for your prayers and bless you in the name of Jesus Christ.—*T. S.*

The law of faith works to bring all men into an understanding of its power. In the case of the husband and the twelve other men, mentioned in this testimonial, it appears that he and the believing wife had associated the husband's success with the group of men who shared in his dismissal from work.

The power of faith reaches beyond the direct scope of our aims. That the husband and twelve others were called to resume their occupations, proves that faith works wherever we have consciously or unconsciously connected it. Had faith taken hold of the entire situation, things would have been so shaped that all the men would have been reinstated.

All the discarded men in the shop could have quickly opened up places of employment for themselves, had they known how to apply the law of faith. If they had not been received by their former employer, they would have been called to other fields of activity. No one ever appeals to God in vain.

We rejoice when we prove the law. We do not rejoice because God gives us something good while our associates are apparently debarred from a participation in the good which comes to us, or in any form of good which they are seeking. But we glorify the Giver of good when we see that we have come into union with him. A prominent feature of our gratitude is our joy in the knowledge of how to coöperate with the laws of faith, and thereby let God work in and through them.

It is a point of Christlike sweetness and wisdom to declare understanding for others while declaring it for ourselves. Not that the writer should have declared for the reëmployment of all the dismissed men, but that such instances are opportunities for us to go into all the world and preach the gospel to every person. We must declare the true prosperity for all the children of our Father. This is a point especially important in the relation of labor unions and employers. The true prosperity has its foundations in understanding; those who have proved the law in a measure, those who believe without having yet seen, can bring in the Jesus Christ dispensation of plenty and righteousness by taking an attitude suggested in these words: "Through understanding of the righteous law, you are prospered according to the Christ standard of plenty."

REGENERATION

ONE'S purity or impurity depends upon the view he takes of the sex function, of what he considers it to be a symbol. No other activity of the body has been held as impure. The very pure in mind shall see God and describe God in the holy temple. When thy desire shall be to find thy God which is thy life, thou wilt not seek "strange women" who will lure thee into more restless desire still. Turning to divine Principle and trusting it fully will not only save from sorrow but will add delights not known to the sense man; secrets that have been hidden from the foundation of the world are discovered by man when he is ready to leave his old idea of life that he may find the new.

Dare lay your idol on the altar before you try to find the secret, for no satisfaction is found in the lust of the flesh. Only the one who is free from bondage to sex can be trusted with this secret. Only a pure man can lead others through the plane of temptation and not be blinded by false illusions. Man, thou art the Bridegroom, thy Bride is thy innermost being, thy true satisfaction. Woman, thou art the idea of divine Love, thy silent, peaceful spirit is the heavenly One, the Bride of God. It is thy mental state that must determine what man is to thee or to himself, what each is to the other, as one in the true state of consciousness.

We are to regenerate, not generate, on this high plane. Leave generation to those on the sense plane who do not understand the Spirit as Jesus taught it. Be yourself before you attempt to bring another soul into the flesh state. Jesus did not bring beings into the flesh state, he communed with perfected spirit. If the pure in heart shall see God, they will also see the celestial souls, for God is creative Principle, not person. The pure in heart shall see creative Principle, Spirit, Mind, love, joy, peace, life, not flesh and lust.

There is another plane of consciousness right here and now, not in some other place, where we shall see the heavens rolled back like a scroll—see just what wisdom has expressed and made perfect. When that which causes flesh to be born is put away, we shall see the souls that are now in paradise. We are to meet them in that state. These words are for those who know they are beyond the plane where they find satisfaction in the flesh; they are for those who seek the Truth as the sublime children of love should seek it.

The lust of the flesh consumes man and leaves him unable to be king over his environments. Spirit gives strength and vitality. My words are spirit and they are life. My thoughts are pure, therefore I do not create after the flesh conditions that will master me. I am not thinking thoughts that will make another drunk with my personality or with desire for me. I am the same purity that is in the Bride and the Bridegroom. . . . All desire is dissolved into satisfaction in finding Truth—in knowing that all that is, is within all, that none is left desolate or dependent upon another mortal for life or strength; I in them and thou in me.

Man is a success as the work of Mind. Woman is complete perfection as the product of infinite Love. There is no failure possible; what Principle hath joined together no man of sense can put asunder by thinking there are two separate creative Principles. We are all one. My senses are quickened into seeing it. My soul declares it. I am a witness as Spirit that this is true. My Creator declares it through me. My quality of love proves it. The heavenly state here and now is free from strife, envy or jealousy. I wait as a king to be called up higher to receive the truth entrusted to me to deliver to my world. My love waits for me and comes to meet me. My love is not a graven image. It knows no boundaries. It is free to love whosoever it will. "I love my love because my love loves me." The purity of my love cannot be questioned. It is

satisfied as love and seeks no other state. I am celestial Spirit.—*From "Illuminated Lessons and Treatments in the Science of Life," by Anna V. H. Rutherford.*

FAITH

WARREN C. HICKMAN

"Faith is assurance of things hoped for, a conviction of things not seen."

Faith is the golden key that will unlock all of God's great storehouses. Blind faith is better than none at all. We gain faith by constant meditation upon the Spirit of our Being, which is God. Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." The child repeats its spelling and arithmetic over and over again until they are memorized; and then, by constant practice the knowledge is *realized*. Thus is faith built up day by day. Do not shrink from any demonstration as being too large. Remember that "with God all things are possible." "That the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ."

Saint Peter is an example of faith. And by keeping our eyes fixed steadfastly upon the Christ—poised and centered in the ideas of the Christ Mind, we can step out and walk over the most turbulent waters of discouragement, fear, and doubt, without sinking too deep; and we will eventually come to the place of perfect understanding, for perfect understanding of Divine Mind is the goal of faith.

My helpful thoughts to increase faith are:

"I have faith in God and I have the faith of God."

"I have faith in Christ and I have the faith of Christ."

Every great undertaking was first conceived in faith. Without faith nothing can be accomplished that means any real benefit to anyone, for faith is the *substantial* quality that rings true.

SUNDAY LESSONS

Lesson 19, Sunday, August 10, 1919.

WINNING OTHERS TO CHRIST.—Acts 16:9-15; James 5:19-20.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

19. My brethren, if any among you err from the truth, and one convert him;

20. Let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

Golden Text—*Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

Silent Prayer—*I summon all the forces of my mind and body to give complete support to the Christ ideal in me.*

Never before in the history of man on this planet, has there been such a spiritual awakening as that which is upon us today. The gospel of Christ, preached silently and audibly for two thousand years, is now beginning to show fruits in the outer, and we see literally that the kingdoms of the world are becoming the kingdoms of our Lord.

In order that we may enjoy the fruits of this age, a conversion, or transformation, must take place in consciousness. Conversion is more than arriving at a point where we make certain admissions or professions; it implies an entire change of our feelings and a change in the action of our mental and physical forces.

Paul and his companions entering Europe is symbolical of opening up in consciousness the Word of Truth where it had never before been realized. The body is pervaded by a life and intelligence which have formed a little world of their own. The body has no knowledge of the higher life of the Spirit. It has to be regenerated—born from above.

Macedonia means burning adoration. Paul means the converted will. The spiritual spark is carried by the converted will, and it has to meet obstacles of various kinds. The lands and towns through which Paul passed on his way to Macedonia represent some of these.

It is the experience of those who regenerate the body that a certain fiery element is necessary to give action to the negative parts. The action of this element is referred to in this lesson. Macedonia is representative of that enthusiasm and energy of Spirit which sets the whole man aflame.. It is necessary that this phase of the consciousness be cultivated, because without it a certain passivity sets in that is content with the battle only half won.

Philippi means powerful and war like. It is the capital [executive faculty] of Macedonia, burning adoration.

It is necessary to stir up this fiery power in the man when he gets into negative states of consciousness. The vision of the man imploring, "Come over into Macedonia, and help us," is the discernment of this inner fervor, which needs stirring up.

The whole consciousness needs the converting influence of the Christ. The faculties of man are like a world. He must call all his faculties, and in so doing he is preaching the gospel silently to the outer world. In the process of self-conversion, he makes the demonstration that metaphysicians call faith, and through faith he is able to preach convincingly to others. Outer conversion is symbolical of conversion to the Christ idea, of each thought, feeling, and force in the individual. "Go ye into all the world, and preach the gospel." Regenerate all the faculties.

DEFINITIONS OF TERMS USED

Spiritual awakening—Becoming conscious of the things of Spirit, or God.

Regenerated—Spiritually reborn. Given new life, strength or vigor through becoming spiritually awakened.

Negative parts—Parts of one's being not awake or active.

Whole man—The entire man, spirit, soul and body.

Executive faculty—That phase of man's consciousness which enables him to execute or carry out his ideas.

Negative states of consciousness—Inactive or indefinite phases of man's mentality.

Discernment—Intuitive knowing of that which is not altogether apparent to the senses.

Self-conversion—The transformation of man's forces by his own effort to unite with the Christ.

Demonstration—The manifestation of an ideal, when its accomplishment has been brought about by one's conformity in thought, word, and act, to the creative principle of God.

Metaphysician—One who is versed in the scientific knowledge of mind and its activity.

QUESTIONS

1. Is conversion necessary in this time? What is conversion?

2. What does Paul's entry into Europe symbolize? Explain?

3. What do the names Paul and Macedonia mean?

4. What place has enthusiasm and the will in conversion? How do they perform their mission?

5. To what extent should the Christ idea be manifest in man? What is the result?

6. What does outer conversion symbolize?

LESSON 20, SUNDAY, AUGUST 17, 1919.

CHRISTIAN MISSIONS—Acts 1:8; 14:8-20.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

9. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

10. Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11. And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a

living God, who made the heaven and the earth and the sea, and all that in them is:

16. Who in the generations gone by suffered all the nations to walk in their own ways.

17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

GOLDEN TEXT—*Go ye into all the world, and preach the gospel.*—Mark 16:15.

SILENT PRAYER—*The Gospel of Truth is now carried into every phase of my being.*

Jesus Christ's command to preach the gospel to all the world is accompanied by certain relative ideas which are necessary to true spiritual ministry. He who discerns and observes the logical steps in his service may attain the point of effectiveness which characterizes Paul's ministry. The first step is to tarry at Jerusalem until the Holy Spirit is received. Jerusalem means place of peace. It goes without argument that one of the first requisites of effective service of any kind is a peaceful attitude of mind. One has command of all his forces only when he is at peace.

Every organization, whether business or spiritual, embodies certain ideals and principles. These ideas and principles are learned through a period of association with the organization. Some people quickly catch the ideals of an organization; others require a longer period of time. This same fact is true of spiritual ministry, and it is necessary for man to spend a certain amount of time in spiritual meditation before he

can realize the spirit of peace which characterizes spiritual revelation.

From Jerusalem Paul went to Judæa and Samaria. Judæa means praise; Samaria means watch mountain. Students of metaphysics have long since learned the power of praise in connection with demonstration. The watch mountain is representative of that attitude of mind which sees and knows only good. The Scriptures refer to it in other places as the "single eye." When one has received the spirit of peace and praise and starts out in spiritual ministry with his vision fixed upon the idea of one Presence and one Power, adverse thoughts and conditions begin to disappear. This dissolving influence is referred to in today's lesson as Lystra. However, often in the dissolving process, one may awaken a certain antagonism, and therefore meet with opposition [Antioch]. If one relinquishes his steadfast vision of the one Presence and one Power and becomes observant of opposition or adversity, the growing spiritual consciousness in him often seems to be "stoned to death." But the spiritual consciousness cannot be destroyed. It revives at the first opportunity.

In meeting opposition, both within ourselves and in the outer world, one should remember that it is not Spirit that arouses combativeness. Opposition is incited by the personal; it also comes from the personal. By keeping one's vision steadfastly in harmony with the one Presence and one Power, adversity will disappear in Divine Order, and the freedom of the whole man will result. As one's own consciousness is thus clarified, these same principles become applicable in his outer ministry.

DEFINITIONS OF TERMS USED

Spiritual ministry—Service in accordance with the laws of Spirit, or God.

Spiritual meditation—A form of prayer. Thinking upon spiritual ideals.

Spiritual revelation—The revelation of spiritual ideals from within oneself.

Metaphysics—The science of mind.

Demonstration—The manifestation of an ideal when its accomplishment has been brought about by one's conformity in thought, word, and act, to the creative principle of God.

QUESTIONS

1. What is necessary to effective spiritual ministry?
2. What is the first step in preparing for a spiritual ministry? How is it attained?
3. What does Judæa mean? What has it to do with demonstration?
4. What does Samaria mean? What is its meaning to the individual?
5. How should one meet opposition? Why?
6. What is likely to happen if the idea of opposition is allowed to enter into the working out of a spiritual ideal?
7. How is opposition overcome?

LESSON 21, SUNDAY, AUGUST 24, 1919.

SOCIAL RESPONSIBILITY.—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT—*As we have opportunity, let us work that which is good toward all men.*—Gal. 6:10.

SILENT PRAYER—*Thy compassionate, all forgiving love fills my heart and I am at peace.*

The central idea of this lesson is, "And who is my neighbor?" Jesus illustrates by the story of the waylaid traveler and the good Samaritan. Our neighbor is here shown to be farther removed than the one who lives next door, or those in whom we are personally interested.

The object of love to God and to our neighbor is the attainment of eternal life. This is according to the teaching of the Jewish Scripture, and is sanctioned by Jesus. We may love God with all our "heart, soul, mind and strength" and yet miss eternal life. The metaphysical interpretation is that we may get very close to God in spirit, but we must see the *life* of God manifest in externals also, before we shall compass the fullness of Being, and come into its completeness in consciousness. Religion easily falls into forms, thus losing its vitality—its life-giving quality. The early Christians had all the powers of the Spirit, and they performed miracles. But rites and ceremonies came with organizations and church buildings, and spiritual power gradually waned. This is the history of every religious or-

ganization. The founder is inspired, and for a time he inspires his disciples. Then comes a period of temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion or love. When life lies bleeding, the priest and the Levite pass by on the other side, but the quick sympathy of the unconventional Samaritan is aroused and he does the right thing from inner impulse.

To lay hold of eternal life we must bind up its wounds wherever we find them, and we will find them wherever life flows, whether in man or beast.

God is life, and wherever the pulse of life beats there God is. Man cannot give nor take life, but so long as he thinks he can slay the living, and so long as he proceeds to do so in man and beast, he will be at enmity with life. Those who would lay hold on eternal life must seek in every way to preserve the forms in which it manifests. The wounds of life are thus bound up.

We all have life, and it is God's *eternal life;* but it does not become ours in reality until we consciously realize it. The one who enters into eternal life, as did Jesus, must lay hold on that life omnipresent and make it one with his body. This is the secret of inheriting eternal life.

So long as man continues to lose his body through death he will be in doubt as to the reality of eternal life. Eternal life means to be eternally conscious of life in its fullness. The very fact that man believes that life can go out of his body, shows that he is not in the consciousness of eternal life. In theory he may see that life is omnipresent, and may reason to himself that he cannot therefore get outside of life, yet the appearance is that he lets it slip away from him. The thought that life can even temporarily slip away will keep man out of the consciousness of *eternal life.*

The remedy is: Lay hold on eternal life, like the unconventional Samaritan. Have compassion upon the life in the body of every living creature, and especially

in your own body. Declare life perpetually abiding in the organism. Bind up some of the wounds through which you are dissipating the life of your organism. Robbers are at work upon your body every day. They are the lusts of passion and appetite. Drive them off and bind up the wounds. Give life the sanctuary of your pure thought and pay the price through overcoming.

DEFINITIONS OF TERMS USED

Metaphysical interpretation—Explained according to the science of mind.

Being—Immortal existence; God.

Formalist—One who adheres strictly to prescribed forms.

Inner impulses—Thought activities that arise in the inner, or spiritual mind.

QUESTIONS

1. What is the object of love toward God and man?
2. What is the metaphysical interpretation of the first commandment? Why is it necessary to fulfill this commandment?
3. What happens when a religion falls into form? What happens to the formalist?
4. What does eternal life mean? What is the way to eternal life? How does following this way work out in life?
5. How are the wounds of life bound up?
6. Is there any life but God-Life?
7. How will man consciously attain eternal life?

LESSON 22, SUNDAY, AUGUST 31, 1919

TEMPERANCE LESSON—Daniel 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.
9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

GOLDEN TEXT—*Every man that striveth in the games exerciseth self-control in all things.*—I Cor. 9:25.

SILENT PRAYER—*It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.*—Rom. 14:21.

Today's subject is recommended by the International Bible Lesson Committee as a temperance lesson. Great stress is laid on the strength of character evinced by Daniel in abstaining from strong drink. No special mention is made of that other defilement, "the king's

dainties." The ordinary treatment of temperance stops when it has dealt with one-half of the question—drink; it ignores the other half—food.

A very deep lesson in spiritual development is veiled in these material symbols, and if space permitted it could be drawn out so clearly that all might see it; but we shall confine ourselves to the single point—dominion over the appetite.

Spiritualization of the body idea is absolutely necessary to one who would reach high attainments. The appetite is the open door to the body consciousness, consequently those who would obtain dominion over the "beasts of the field," which roam in this part of our domain, must use discretion in choosing food. Each plane of consciousness requires a food suited to its realm. Formed or crystallized ideas require food of like character. The body is thought, formed, and requires bread for its sustenance; the mind is thought, formless, and requires ideas for its sustenance. Thus "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It seems quite reasonable that if we are choice of the thoughts and words we put into the mind, we should also be choice of the food we put into the body. Because some people have carried the food idea too far and are fearful of everything that they eat, is no reason why we should go to the other extreme and accept blindly the idea that it makes no difference what we eat or drink. It does make a difference, and the almost universally observed fact that those who grow more spiritual in thought grow less gross in appetite, proves that there is a demand for a higher grade of food. But the body will, in a measure, adapt itself for a time to any kind of food, when the thought is firmly held that "I eat all things set before me, asking no questions;" and food that has been distressing will be digested with ease. This is the result of the greater power and do-

minion which the mind exercises over the body, and not a proof that all food is good food for all people.

As we dwell in thought upon the higher aspects of life, a new relation of things is set up in the organism; the more material foods will be refused naturally, if we listen to the intuitive guide within. Thus "Daniel purposed in his *heart* that he would not defile himself." When we purpose in the "heart," or spiritual center of consciousness, that we will be guided by the Spirit, we find that there is a discriminating faculty quickened that causes us to refuse the "dainties" of the king of the earth, which is mortal sense.

To those who do not believe that "plain living and high thinking" go together, we recommend the ten days' trial proposed by Daniel: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." If you will adopt the same abstemious diet you can prove what is here stated: "At the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties."

DEFINITIONS OF TERMS USED

Spiritual development—Increase in conception and expression of those qualities which belong to one's spiritual nature.

Spiritualization of body—Quickening the body until it expresses the perfection characteristic of Spirit.

Body idea—The idea as a whole that governs man's expressed self.

Body consciousness—The subconscious in its work in the body, repairing, renewing and conducting the functions of the body in harmony and health, if right ideas have been given to it; or disintegrating the organs and producing inharmonious action of the functions, if untrue ideas have been sown in the mind.

Plane of consciousness—Stage of existence, or being, in a realm of ideas of a certain grade.

Center of consciousness—The central idea, around which relative ideas congregate and express.

Intuitive guide—The source of those impressions which come from one's inner nature.

QUESTIONS

1. Is spiritualization of the body necessary for high attainment? What is the open door to this attainment? Explain.

2. Can man demonstrate dominion over improper foods? Is it advisable?

3. What is the result of keeping one's thought upon the higher aspects of life?

4. What is the result in one of a strong purpose to be guided by Spirit?

5. Do plain living and high thinking go together?

There can be no sane and complete personality, nor any grand and electric nationality without the stock element of religion imbuing all the other elements . . . so there can be no poetry worthy the name without that element behind all.

In my opinion it is no less than this idea of immortality, above all other ideas, that is to enter into and vivify and give crowning religious stamp to democracy in the New World. It was originally my intention after chanting in "Leaves of Grass" the songs of the body and existence, to compose a further and equally needed volume based on those convictions of perpetuity and conservation which . . . make the unseen soul govern absolutely at last.—*Walt Whitman.*

As flowers never put on their best clothes on Sunday but wear their spotless raiment and exhale their odor every day, so let your righteous life, free from stain, ever give forth the fragrance of the love of God.—*Beecher.*

Who reigns within himself, and rules passions, desires, and fears, is more than king.—*Milton.*

The Home

Christ is the head of this house.

HOME AGAIN

Unity Magazine again opens its pages to the home, and we are confident that it is with rejoicing that the readers who are vitally interested in transforming this symbol of heaven into its manifest reality, welcome this return.

Intelligent and loving coöperation between the members of the household secure for the home the harmony necessary to bring forth the growth of the best that inheres in the minds and hearts of its inmates.

It is possible for every home to realize the transforming touch of Divine Harmony, even though there is but one member of the household to set it into action through the power of loving thought.

It is the purpose of this department to aid in the harmonious readjustment of all the problems that perplex the home-maker, through accepting this standard:

"Christ is the Head of this house,
The unseen Guest at every meal;
The silent Listener to every conversation."

This consecration of self and home should be inscribed first upon the tablets of the heart, and then hung as a motto on the walls of the home that is so consecrated. This is really the invitation to the waiting Christ, who has so long called, "Behold, I stand at the door and knock; if anyone hear my voice and open the door, I will come in and sup with him." Our invitation to entertain the heavenly Guest is permanent; we throw wide open our hearts and homes to him, and his Presence becomes a conscious factor in our home ministry. Burdens are exchanged for joyful opportunities, and drudgery for loving service.

HEALTH IN THE HOME

[This article originally appeared in The Family department of Unity Magazine, October, 1911, and is a true statement of how one mother successfully applied her knowledge of the Truth to the well being of her family. We feel its republication at this time to be an acceptable leading article for the initial appearance of The Home.]

KNOW of no better way to assure the family circle that there may be health in the home than to give a chapter out of my own experience.

It has been over twenty years since the Truth of Being was first brought to my notice. There seemed to be urgent need of relief, if my stay on this planet was to be prolonged. It was at the solicitation of friends, already interested, that my husband and I attended the first class taught in this city. I must have been fully ready for the initial lesson, for it filled and satisfied all the empty, hungry longings of my soul and heart. There is nothing in human language able to express the vastness of my possibilities, as they unrolled before me. While the routine of life went on pretty much the same, a new world opened within me. The physical claims that had been considered of such a serious nature faded away before the dawning of this new consciousness, and I found that my body temple had been literally transformed through the renewing of my mind.

I knew that this wonderful Truth was for all alike, and I began to make application of it in my home. My first test was on our laundress. My attention was attracted by her continual coughing. Upon inquiry I found she had bronchitis; a little cold had given it an acute form, and she was spitting blood. It occurred to me that here was an opportunity to apply my divine remedy, and I said: "Lucy, I have found a new way to gain health, and I am going to try it on you." I retired within myself, and for the first time gave what

might be called a "treatment." Imagine my joy and amazement when I found that the effect was instantaneous. I interviewed her three weeks after, and she informed me that she had never coughed from that time, and that all her throat trouble had disappeared. After that she always looked to me to remedy her physical ailments.

My next application was for my children. I had always been a very anxious, solicitous mother of our two sons, the younger of whom was a mere baby. The elder was subject to tonsilitis. The tonsils were becoming chronically enlarged, and the doctor said that nothing but the removal of them would meet the requirements of the case. We took great care to keep him out of dampness and to comply with all the so-called precautions against cold. Our younger boy had a tendency to croup. There are few mothers who do not understand the terror of being awakened in the night by the hoarse signal that portends this dreaded ailment of childhood.

With my new understanding, I went to work to teach my little ones that there is nothing in all God's world to fear. You may be sure that it was a delight to them to be released from the foolishness and ignorance that deny a child the freedom of contact with the elements of nature. I shall never forget their shouts of joy as they waded around in the little pools made by the recent rainfalls, or when they got themselves well soaked by venturing out before the showers had ceased. One day, one of them, with a radiant face, greeted me on the porch with a glad cry—"Oh, mamma, aren't you glad you got more sense and aren't 'fraid any more to let us play and get our feet wet?" About this time, one of the neighbor boys from the window of his home prison looked out and saw our boys enjoying their new privileges, and wailed out to his mother, as she afterwards told us—"Oh, mamma, get Science so we can wade and be happy like the Fillmore boys!"

I found that in gaining a victory over my own fears I had lessened the liability of my children to take on old conditions. Of course this was not all done at once. There were a good many times when there had to be a hand-to-hand battle with the habit of tonsilitis; but the attacks became lighter and farther apart, and gradually the tonsils became normal. As for the croupy boy, a few times the midnight slogan was sounded. But it was a trustful and not a fearful mother who came to the rescue; for well I knew that the battle was the Lord's, and with a few strong, telling statements of Truth, the enemy was put to rout, and my precious boy went to slumberland, breathing softly.

As I have before stated, these changes were not accomplished all at once. There has been a gradual giving way of the old, established ideas, as we have steadfastly made room for the higher order of living. Do not think that it has always been a pathway of roses, or that my head has been continually above the clouds. We have had many trying tests, reverse of fortune, apparent loss of friends, humiliations of many kinds, and what looked to be serious illness in the family. But through it all we have unwaveringly held to the principles that we caught sight of in that first lesson, and we have proved beyond a doubt that God is a help in every time of need.

Our third boy came to us a few years after we had received this Truth. My husband and I agreed that he should be a "child of promise." My husband was a business man at that time, but he was much interested in my demonstrations in the family. During this period I never allowed a doubt or a fear to come into my mind. I lived to the best of my understanding, and took great pleasure in helping others overcome their difficulties when they came to me for assistance. It was a very happy time of my experience, and when the dear baby came he smashed into smithereens the tradition that woman must bring forth in pain and sorrow. So far

as my comfort was concerned, I might have been up and about immediately after his arrival; but I refrained for a few days. He was such a dear, happy little fellow, and the other boys were delighted with him.

I think that I am qualified to say that health and harmony are possible in any home where either one or both of the parents make a compact with the ever-present and eternal Goodness to give loyalty for protection. Just so far as we trust and depend upon the great, invisible Giver, just so far and so surely shall we receive from the only Source of supply.

Whatever may seem the lack or need in the home, the supply is at hand. God's world is crammed full of health. If it is health you want, say so. God's universe is overflowing with unfailing substance. Fill your heart and soul with it, and you will never know poverty any more. The great Answerer makes no mistake. We get just what we ask for.

" 'Tis heaven alone that is given away;
'Tis only God may be had for the asking."

MY HOME

My home radiates comfort, light and cheer. It has cool, quiet depths for resting, and bright, pulsing centers for living. It is large enough to hold a welcome for all, either sick, sorrowing, weary or confused, who need its ministry.

Romping children nest in it, bright-eyed and vigorous with omnipresent life.

The sympathies of its inmates encircle the globe and the stellar places, yet their physical needs are simple and the needful work is quietly performed. It burdens no one. Joy and peace rule, and the Spirit of Jesus Christ finds here its perfect expression.

Without are birds and flowers, within is love, and everywhere is life.

I hold this vision of my home, which exists not to

serve me and mine alone, but that we, the children of His love, may serve Him and the least of His creatures with fullness of blessing.—*Harriet Coolidge.*

HOME MINISTRY

"A house is built of brick and stones,
Of sills and posts and piers;
But a *home* is built of loving deeds
That stand a thousand years.
A house, though but an humble cot
Within its walls may hold
A home of priceless beauty, rich in
Love's eternal gold.
The men of earth build houses—halls
And chambers, roofs and domes,
But the women of the earth—God knows!
The women build the homes."

Since every home takes on the quality of the prevailing thought held in it, it matters much what kind of thinking the mistress of the home carries with her as she goes about her household duties. Her thought and touch put their own quality into the plastic things about her. Whether she sweeps, dusts, cooks or whatever, opportunity is afforded to make of it a ministry.

There can be no such a thing as drudgery in a home when the work is considered in this light. Opportunity takes the place of duty in the mind of her who has learned to deal with the substance of things, who carries her spiritual housekeeping along with her service.

In the preparation of food for the family she is vouched the transmuting power to change it into the very bread of heaven.

Even wash-day may be glorified by putting into it the idea of purification, so that not only the family linens come forth from the tub clean and spotless, but family affairs are made to share in this weekly ablution, through the cleansing thoughts that have wrought with the busy hands.

So each day, work becomes joy for her who carries with it its spiritual significance, by keeping her thought

busy with the substance while her hand deals with the symbol.

Ironing-day suggests smoothing out mental worries and creasing cares.

Cleaning-day and baking-day have also their own significance to her who seeks to carry her spiritual housekeeping along with the work of her hands.

Our minds must have scope and thought substance. Our soul power is starved out by material methods, so that a knowledge of the all-providing substance of Spirit must be ours before we are liberated from our bondage to material conditions.—*M. F.*

PRECEPTS

Keep the mental soil of your home enriched with true and loving thoughts.

Furnish your child-plant with plenty of the sunshine of joy.

No secret sin or petty deception can be practiced by parents without sooner or later finding its way to the surface through the child.

Be yourself all you would have your child become. "Example is better than precept."

One act of example is more effective than an hour of preaching.

The place to begin living right is where we are living now.

Environment is our thoughts turned inside out.

"The beauty of the house is order.
The blessing of the house is content.
The glory of the house is hospitality.
The crown of the house is God-like-ness."

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
August 20 to September 20, 1919

The intelligent Power and Presence of the Holy Spirit, now active in me, is my assurance of perfect health in mind, body and affairs.

PROSPERITY THOUGHT

Held daily at 12 m.
August 20 to September 20, 1919

I praise and give thanks that the Spirit of opulence is now active in and through my mind, body and affairs.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

It is not only possible, but it is our privilege and duty to become at one with God, the Father, in such a way as to manifest that oneness in life, love, intelligence, substance, order, faith, strength, perfection, etc., on all planes of life. Read booklet, "What Practical Christianity Stands For."

Jesus would not turn the stones into bread at the end of his forty-day fast because the temptation was to use his power as a sign to prove that he was the Son of God. His answer to the adversary was a very good one, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He had spiritual food to satisfy him, and would not use his power as a sign nor for material gain. Many today are seeking to bring forth their God-qualities for purely selfish motives that they may become great in the eyes of men and have many possessions. They do not know that a man's life and prosperity consist in a rich consciousness of God as ever-present bounty; they think that they consist in the abundance of the "things" he possesses.

It is not a sin to have all the outer things that one needs. To those who seek first the kingdom of God and his righteousness, Jesus promised that all outer good shall be added. If we seek Truth for Truth's sake, and not for the "loaves and fishes," the Father who knows that we have need of houses, food, clothing, etc., will abundantly add these unto us.

Jesus' death on the cross was the culmination of the

daily dying to self that he practiced, and his resurrection was but an outer manifestation of the resurrection into newness of life which he experienced every day while going through his overcoming. In Hebrews 2:14-15, we find that he tasted death, that through death he might destroy him that had the power of death, the adversary, and deliver mankind from death. In other words, he died that we might live. (See II Cor. 5:15.) He died and rose again in the outer appearance or manifestation, to show that death and the grave had no power, and to show man the possibility of being kept out of the grave. He came to bring to light the life of God more abundant. Please see the booklets, "Attaining Eternal Life" and "The Teaching of the Scriptures Concerning Eternal Life."

* * * * *

That your questions may be fully answered, you should enter upon a course of reading and study that takes up in detail the fundamental principles of Truth and their application in your life and affairs. Lesson Five of Part One of the Correspondence Course is on "Overcoming," and Lesson Five of Part Two especially takes up the three phases of mortal consciousness to be overcome. They are named there as the world, the flesh, and the devil.

The "world" is that in man's consciousness which relates particularly to the styles, customs, rites, and ceremonies set up and practiced by men. Until we begin to see the Truth from the Christ standard and try to live it, we do not realize how very much we are in bondage to the opinions of those about us; nor do we have any idea how much we simply follow others in our beliefs and actions, instead of thinking independently for ourselves.

The "flesh" relates to the appetites, passions, and fleshly or sense desires in consciousness, while the "devil" or "adversary" is that adverse, rebellious, resistant state of consciousness which we all have to meet in our over-

coming life. It is that in us which doubts the Truth and which does not readily take up with the changes that the Truth is bound to bring into our lives. It resists and rebels against whatever does not just please our outer sense; it must be overcome by love, and by the determination to do the will of God at any cost. One who rises above all these error thoughts and states of consciousness, who through the indwelling Christ puts them out of his thoughts, words, and actions, is an "overcomer."

* * * * *

Question: How should I feel about misplaced confidence? If my help takes my belongings should I overlook it and keep silent?

Answer: You should hold to the Truth, and to the justice of God. You should seek the ability to see back of the seeming error in your "help," visioning the true Christ self, which is honest and righteous, always. Declare the reality of the Christ, and refuse to give voice to error; at least do not magnify it by talking about it unnecessarily. Go within to the secret place of the Most High, and commune with the Father about the situation. Ask for guidance, and if some idea is given you through which you can get back that which was taken, (that is, if it was of sufficient importance for you to wish it back), act quietly upon the idea given. If not, silently and confidently hold to the Truth of Being for you and for the one who seems to have done wrong, and let the Spirit of Truth work it out. In searching your own consciousness to find out why this seeming error came to you, you may find a belief in evil there which needs to be replaced by a stronger, more positive faith in the goodness and omnipotence and omnipresence of God, and in the true self of all people.

* * * * *

It is true that God [Good] cannot know evil; therefore, God, the Absolute or Unrelated, knows nothing of war, strife, selfishness, or error of any kind. He

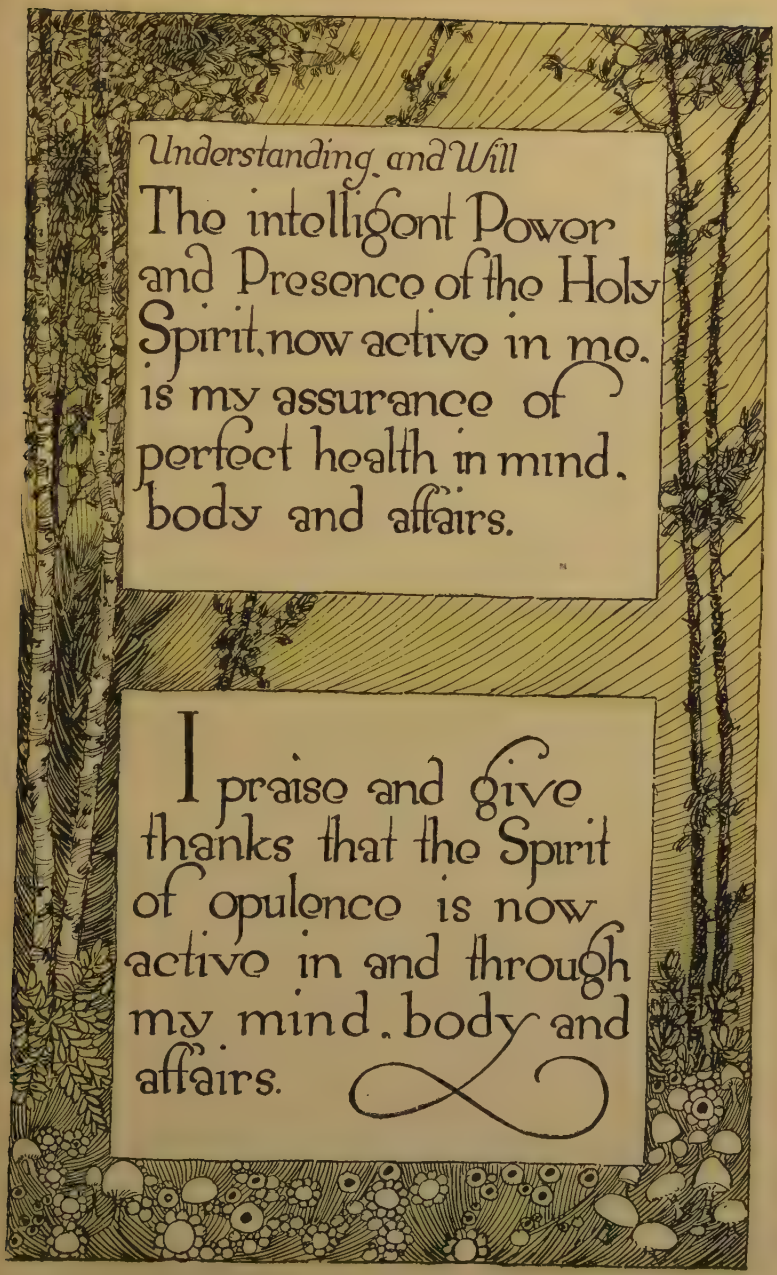
is of too pure eyes to behold iniquity, and we find in our overcoming that as we become more at one in consciousness with God we do not discern evil about us as readily as we once did; we seem always to be seeing something good, something to be glad for, everywhere. In this way we prove the words of Jesus Christ to be true, "Blessed are the pure in heart: for they shall see God"—Good. As the double heart of error and good becomes purged of the error, there is less and less within us to respond to error conditions without, and we see less and less of them. In this way we come into a new world right here on this earth.

God, who is Life, Love, Truth, Substance, Power, Intelligence, etc., knows nothing of any seeming lack of these qualities. God sees man as we should constantly behold ourselves and others, pure, spiritual being, made in His image and likeness. All the seeming materiality, all the unlikeness of man to the Father is in man's consciousness alone. God is in Christ, reconciling the world unto himself, "not reckoning unto them their trespasses." We do not need to pray for God to reconcile himself unto us nor to give us of his blessings; the reconciliation is all on our part; all that God is and has he has already given unto us and unto all men. Man must learn how to receive the things of God and how to become consciously one with God—become really reconciled unto him. II Cor. 5:18-21.

To those who have the sight to see
There is an inward Galilee,
And it doth fit thee now to bind
The waves and tempests of the mind.

Thou walkest now within the soul,
Thou bid'st its billows cease to roll;
The waves of stormy strife are still,
And pride and wrath obey thy will.

—*Thomas C. Upham.*


Understanding and Will
The intelligent Power and Presence of the Holy Spirit, now active in me, is my assurance of perfect health in mind, body and affairs.
I praise and give thanks that the Spirit of opulence is now active in and through my mind, body and affairs.

SILENT UNITY HEALING

HEALTH

Davis, Cal.—My husband wrote you asking help for me. I was troubled with enlarged collar bone, but am now entirely healed. I thank God.—*Mrs. W. A. R.*

Pittsburgh, Penn.—I asked your healing prayers for an ingrowing toe nail, and I am very glad and thankful to say that the trouble has all disappeared.—*R. S.*

Foley, Minn.—I am pleased to tell you that through your prayers God has healed my lungs.—*Mrs. H. L. L.*

Cleveland, Ohio—For over two years my husband had been having sick spells which lasted from three to five hours. They were very severe. Doctors said that they could do nothing for him. The last spell was not so severe; I had him read "Christian Healing," by Charles Fillmore. He read for an hour and I held the thought that all was well with him. In a short while he was perfectly well. We are praising God for his blessings.—*Mrs. F. O.*

Oakland, Cal.—When I asked you to pray for me I could scarcely bear to place my hands in water. They were rough and red. Shortly after, I noticed that new skin was growing in the palms, and that the redness was disappearing. There was new strength given even to my finger tips. Today my hands are completely cured, and I am full of praise for this great blessing.—*Mrs. G. P. J.*

Paris, Texas—I received the answer to your prayers even before I received your letter, for the cold left in just one night. I thank you for your prayers and inclose a love-offering.—*Mrs. M. R.*

Walla Walla, Wash.—I wrote you asking prayers for a breaking out on my face. Thank God, I am healed.—*V. M.*

Charleston, W. Va.—I wrote you about my hair falling and asked your help; since that time my hair is coming in thicker than it ever was, for which I am very grateful to you and the Father.—*M. C.*

Hammond, Ind.—My little grandson was not ill with the scarlet fever; he was not in bed one day. The two other children did not have it. My daughter and I are very grateful to you and to our heavenly Father.—*L. L. H.*

Portland, Ore.—My husband had rheumatism in one limb and had used a bottle of liniment, without benefit. Then he gave up and turned to Unity. In three days he was well.—*Mrs. D. O.*

Three Forks, Mont.—At the time I sent you the telegram I had a very sore throat, which had been growing worse for three days. Shortly after sending the telegram I felt better. I began to do my housework again, which I had not been able to do for three days. By night the pain was all gone out of my throat and head, and the swelling in the tonsils began to go down. The next day I was entirely healed. Since writing you for prosperity prayers last fall my husband and I have been prospered in many ways. —*Mrs. D. F.*

St. Louis, Mo.—My mother wrote you concerning the severe headaches from which I suffered so much, and within a week I was completely healed. I am so grateful to God, and to you for your prayers. Please accept the inclosed love offering as a token of the gratitude I feel.—*Miss M. G.*

Patchogue, L. I.—About a year ago my son was so ill with pneumonia that he was given up to die. On my way to see him at the hospital I met a lady whom I did not know; but she, noticing I looked sad and worn, asked what the trouble was. I told her of my son, and she advised me to ask Unity for prayers, which I did. My son was healed. —*Mrs. A. S.*

Washington, D. C.—I write to express my gratitude to you for prayers during my husband's illness. He began to improve a few days after I telegraphed you, and continued to improve steadily. He was out and at work in a little more than a week.—*Mrs. C. B. A.*

Durham, Conn.—My grandmother is healed of rheumatism; she is now able to be about, to assist with the house work and to go out of doors in pleasant weather. She is very thankful for your prayers in her behalf.—*A. F.*

Chicago, Ill.—I asked your prayers for my daughter who was suffering from lung trouble. She is entirely well now. I am truly grateful for your prayers.—*Mrs. M. S.*

Pittsburgh, Pa.—In May I asked your prayers for my sister who had been ill for five years. She is now able to take up a position. We thank God and Unity for this wonderful help.—*Mrs. F. M.*

Chicago, Ill.—I asked your prayers for my feet. I know the healing was done as I asked, and now it is made manifest. I am filled with gratitude that I have perfect comfort. —*Mrs. C. M. McK.*

Casey, Iowa—My sister telegraphed you for prayers for me when I was stricken with acute appendicitis. I thank God that I have been healed through Spirit.—*Mrs. W. S. U.*

Chicago, Ill.—I requested that you pray for my little girl who had influenza. I had no sooner mailed the letter than she began to improve. About the time you received the letter she was healed. She climbed out of bed and asked for food. It was the first mouthful which she had retained in three days. I thank you for your prayers and inclose a love offering.—*Mrs. C. H. T.*

Merino, Cal.—Some time ago I wrote you for prayers to bring me through an illness which I thought might be pneumonia. I have recovered, and I feel that it was the power of the Word that saved me. I thank you for your kind prayers and am inclosing a love offering.—*E. B. R.*

Blue Island, Ill.—A short time ago I wrote you for prayers for my eyes. As soon as I wrote you I put all medicine away, and before you could have received my letter my eyes commenced to improve. You may discontinue the treatments now, for my eyes are entirely well.—*Mrs. N. E. R.*

Dow, Ill.—I sent you a telegram for prayers. I knew the very hour I was healed, for my stomach began to beat like a heart. I had not eaten for a week. I called my daughter and asked her to bring me food. Now I am eating anything I want. I thank God that I am healed.—*Mrs. C. L.*

Cincinnati, Ohio—I was suffering with indigestion and was very ill. I had my daughter write you for prayers. I was instantly healed, almost before I had finished asking her to send you word. I ate a good meal and went to bed, sleeping the whole night. I thank you for your kind prayers.—*Mrs. A. S.*

Bisbee, Ariz.—My daughter, for whom I asked prayers in an attack of influenza, is entirely well again. I am so thankful to you.—*Mrs. A. F.*

Mossville, Ark.—The cure of my eyes is marvelous. Please accept this offering for your kind prayers.—*Mrs. D. T. C.*

Calexico, Cal.—When I wrote you for prayers I had every appearance of the well known epidemic that was sweeping over the country. I could not speak above a whisper, and as I could not work without talking I was compelled to stay at home. I was also expecting to be out of work the next week. The day after writing you I awoke feeling normal and went to my work, my voice being as good as ever. Within the next week I had an offer of a much better position than I had enjoyed in a long time. I praise God from whom all blessings flow.—*Mrs. A. W.*

Lexington, Miss.—"Praise the Lord, who doeth only wondrous things." My condition is much improved. My feet are entirely relieved of corns and soreness, and I can now stand ten hours, clerking in a store, and scarcely feel tired.—*Mrs. J. M. A.*

Sawtelle, Cal.—My stomach is healed. Praise God! —*Mrs. A. W. G.*

Moran, Kans.—I write to tell you the glad news that the growth on my nose has entirely disappeared. I am so thankful for your help, and to God for my healing.—*Mrs. V. G.*

Ridgewood, N. J.—This is to report that R. J. is well and strong. He is a sturdy, healthy little fellow. Flu, boils, and distressing conditions of weakness, have left him. He is doing satisfactory work in school.—*S. M. H.*

Traverse City, Mich.—Since writing you a month ago for treatment against three cancers on my body, two of them have disappeared, and the other is going away. I want all to know of the great help which I have received through Silent Unity prayers.—*R. J. H.*

Tampa, Fla.—A few weeks ago I asked prayers for healing in a case of hookworm. The disorder had settled in my right hand. At that time my finger joints were very much enlarged, and my hand was stiff and swollen, so that I could not close it. Since receiving your prayers the joints are much smaller, the stiffness is gone, and my hand is normal.—*Mrs. D. M. A.*

Detroit, Mich.—I praise God that I can report to you that Miss C., the nurse in training, who is a classmate of mine, and for whom I asked your prayers in sinus infection, followed by meningitis and tumor on the brain, has recovered completely. She has now gone to the country for a short visit. God and his works are indeed wonderful, and I praise him with all my heart and soul. I bless you dear people, too, for your prayers.—*A. P.*

Loveland, Col.—I am pressing forward in the courage and boldness of Divine Faith. Today I stand as a marvel to church-going people who overlook Jesus' healing power, which is just as great today as it was ninteen hundred years ago. The tubercular appearance of the throat, also the cough, have disappeared. The glory of the Lord has risen upon me. I am eighty-four years young.—*Mr. P.*

Cincinnati, Ohio—In two days after I wrote you for prayers for my baby she began to improve, and now she is entirely well. She cut two more teeth without trouble. I am very grateful.—*Mrs. A. K.*

Detroit, Mich.—When being released from active service in the navy, my right eye read twenty feet in the physical examination and my left eye read only ten feet. The doctor said I might try the test the following day if I cared to, and I said I would return. I immediately put God's law into operation. I also telegraphed you for prayers. The following morning my left eye read twenty feet. For the curious, it is only fair to say that a night's rest would naturally help the sight, but, even with the best of care and sleep, I do not believe it possible to improve the sight of one eye by ten feet without God's help.—*J. D. B.*

Black Lick, Pa.—Accept my sincere thanks for your prayers and for the help the Lord has given to me and my whole family since I have taken up Unity. For over eight years I had a dreadful fear of tuberculosis. All that fear has left me since I have learned the Truth about God, and I can truly say that I am well and happy.—*Mrs. G. J. K.*

Syracuse, N. Y.—Within a few hours after I had written you for prayers, my cold was gone. Please accept the inclosed love offering and my many thanks.—*A. B. M.*

PROSPERITY

Omaha, Neb.—"The supplication of a righteous man availeth much." My husband is prospered. He did not secure the position he desired, but he was given another; without solicitation, the firm gave him $2.50 more on the week than he was getting. He also received a gift of $25 from an unexpected source. My son-in-law, since writing you for prayers, has secured the best position he has ever held. I thank you.—*J. S.*

Redlands, Cal.—A short time ago I wrote you regarding the settling of an estate in which I was deeply interested. I am writing again to tell you that everything has been amicably settled, and I am receiving more than I had any idea of getting. Please accept this love offering with my most grateful thanks for your prayers.—*Mrs. H. E.*

Portland, Ore.—We had a small piece of property which we wished to sell, so as to get a homestead relinquishment. I gave it over to God and trusted all to him. Yesterday arrangements were made, and we shall be able to make the turn we desire.—*Mrs. M. C. B.*

New York, N. Y.—I have obtained wonderful results through the aid and coöperation of your prayers. I have been very successful since applying to you for help. I

have had some beautiful demonstrations.—*Mrs. O. D.*

Haskell, Texas—I am writing to tell you the good news. I asked you to be with my little daughter, Dorothy, through her recital. We had a telegram from her teacher, Mr. B., telling us that Dorothy went through superbly. A friend who was present writes that it was wonderful,—like sitting in heavenly places during the period of her recital. He predicts that the musical world will soon acknowledge her. I know you rejoice with me. The spoken Word does not return void; it does accomplish that whereunto it is sent.—*Mrs. A. M. D.*

Hamburg, Mo.—The little place I wrote you about is sold, and I feel so happy and contented! I am praising God, realizing that our Father knows what is good for us. —*E. S.*

Naples, N. Y.—I wrote you in regard to my husband's work. I had hardly received your letter, when he came home and said that he had a better position offered him at shorter hours and much better pay. For all of this, I thank you and the Father.—*Mrs. J. R.*

Cleveland, Ohio—Since writing you for prayers, I have secured a good position. I began work Monday with the understanding that in a very short time I would be forewoman.—*E. L. L.*

Evanston, Ill.—Some time ago I sought your help for success in my presentation of a War Pageant. The outcome was simply overwhelming. What at first seemed so modest, grew and grew. I expected to give it only one night, but I was obliged to present it four nights. The spiritual influence was most gratifying to me. The Christ-Mind is quickened in me. I do rejoice in my increasing consciousness of my oneness with the loving God. Our family sought your help for the recovery of my brother in Havana. His life was spared, and he is now regaining strength.—*R. L. L.*

Glendale, Ohio—I wrote you asking your prayers for a satisfactory settlement with the S. P. Railroad, for the loss of household goods. Tuesday I received a sight draft for an acceptable amount. I did not worry over the situation. I left it entirely in keeping of the Spirit. I cannot find words to express my gratitude and thankfulness to you for your help.—*Mrs. E. W.*

Woodman, Col.—It gives me great joy to tell what you have done for my husband and me, through God's help. Your prayers are bringing happiness and confidence to us both. Last month we did not know how we would meet

our bills, and while we were wondering, in came my mother-in-law and gave us $100 to apply on our furniture bill. I feel fine; I have a position, and am working every day. So much good is coming to us, that I want to tell others about it.—*Mrs. E. O. N.*

Fremont, Ind.—I have had another raise in salary since last I wrote you. I praise God from whom all blessings flow.—*K. T.*

Woonsocket, S. D.—I have been helped through your prayers for me. When I started the Prosperity Bank Plan I was earning $35 a month. Since that time, I have held two other positions, and I am now making more than I had anticipated; I have more than doubled my former salary. I wish more people who become despondent through the lack idea would write to you and ask for your spiritual ministry.—*R. C.*

TRANSFORMATION

White Block, Strathcona, Alta.—I wrote you some time ago for prayers in what seemed to me a very trying crisis in my life. I am very grateful to you, and I know you have helped me a great deal. I am much stronger now, and feel ready to face the future. God has been very good to me, and I am learning to put my trust more fully in him. I have found helpful friends, and prosperity is coming, too. I am accomplishing things now, that three months ago would have seemed impossible for me to undertake. A new life with new courage and new strength is before me, and I know that God and all the world are on my side as long as I am true to the best that is within me.—*Mrs. L. P. B.*

Kellogg, Idaho—I praise God that all is well. Such a wonderful improvement! The pain in the uterus ceased. My husband has a change of position, which is much better for him.—*Mrs. E. H.*

Muncie, Ind.—When I wrote you for the Prosperity Bank, my wife was very ill; she had ulcers on her arm. Soon they began to disappear. About that time I was taken with an attack of flu, but I relied upon the help of God to bring me through, and I am well again. My business was at a very low ebb, but thanks to God and to your prosperity lessons, it is now thriving, and prospects for the future are bright.—*W. H. R.*

Loomis, N. Y.—Mr. M. has a good position, and at a good salary, for which I thank God and Silent Unity. I coöperated with you as requested, and have had a wonder-

ful change in consciousness, a peace such as I never before experienced. I now trust God absolutely, and know that he will not fail me, nor forsake me.—*Miss S. J. J.*

Oakland, Cal.—I bless the hour that brought Unity Magazine to me, filled with its messages of Truth and Love and Wisdom. A burden has been lifted from my heart and mind, even though I am young in understanding. I feel as though a great height has been reached, for today the Christ consciousness is awakening within me.—*Mrs. M. B.*

Joplin, Mo.—I have had numerous blessings since you sent the Prosperity Bank. My husband and I have had many experiences in Truth, realizing prosperity and happiness. My husband's salary was raised yesterday, $3 on the week. This seemed almost an impossible dream two months ago. It was through your help that this advance in salary came. Another happy experience for us is this: We have moved from our former location to a much pleasanter and more convenient place, with cheerful surroundings. We had wanted this place for two years, and it was finally offered to us at cheaper rent than we had been paying. We also had asked your prayers for my husband's mother, who had undergone an operation for cancer. We had a letter a few days ago saying the wound had healed nicely within three weeks, and that she was feeling fine. We feel that this was a wonderful healing, as she is over eighty years young. I cannot find words to express my thanks. We could not get along without Unity Magazine.—*Mrs. M. B. R.*

Chicago, Ill.—I thank you heartily for your prayers. They are working wonders for me. I made 100% on my examination.—*B. L. C.*

San Francisco, Cal.—I wrote you for help about two months ago, and the result has been marvelous. My business affairs are being straightened out. Money is coming in for every need. My health is improving, and I am growing in faith. I trust each day to God's guidance. My money was in the hands of two unscrupulous men, but now I have it under my own control, and the business is beginning to pick up, and will soon be on a paying basis.—*D. M. H.*

Anaheim, Cal.—I am enclosing a love offering for the wonderful help which I have received through your prayers in securing a position. I am realizing prosperity and health, and I am coming into a better understanding of the Truth. For all of these blessings, I am indeed very thankful.—*W. J. O.*

Morgan Park, Chicago, Ill.—I no longer need your service through prayers. I can now do a day's work. I have not felt so strong for four years as I do at the present time. I have been helped in many ways towards a better life. When sitting in the silence I seem to touch the borderland of heaven in consciousness. I realize that I live, move, and have my being in the great sea of God's eternal love. It is heaven on earth. Glory be to God! Unto him do I offer thanksgiving and praise for the service of Silent Unity healing.—*Mrs. E. C. P.*

New York, N. Y.—Your prayers for my health have had wonderful results. I had been told I must leave this climate at once, and I was really under a belief of desperate illness. It all left me suddenly; now I am quite well. I am better and stronger than I have been for years. I know your prayers opened the way for me to make the demonstration, and I am very happy over it. I am no longer suffering over the loss of the companionship, of which I wrote you. I am free.—*M. B.*

RECOVERY FROM SEEMING LOSS

Reno, Nevada—After writing you in regard to my liberty bond, I felt so easy. The next morning something seemed to lead me to where I keep some of my things put away. To my surprise, I found a slip of paper upon which was written directions to go to the place where I had asked twice before. The bond was forthcoming, and I rejoice.—*Mrs. C. M.*

Southport, Conn.—This has been such a wonderful day for me that I hasten to acquaint you with the good tidings so that you may rejoice with me. That which was lost is found. I asked your prayers for the recovery of a diamond ring; I found it in the attic this morning. As much as the ring means to me, it does not compare with the joy of having demonstrated. It came at a time when I needed it most, for in spite of the fact that I was holding on regardless of appearances, I wondered how long I could do so without some evidence. I praise God! I know that the Law never fails.—*C. S. N.*

FREEDOM

Chelsea, Mass.—My husband was healed of the drink habit over two years ago. He has no desire for liquor. I wrote you a few weeks ago for prayers for him, asking relief from inflammation of the eye. I am happy to say that his condition improved at once.—*C. B. G.*

Rochester, N. Y.—My husband telegraphed you a few weeks ago; I had fallen down the cellar steps onto a cement floor, tearing the flesh and cords off my right shoulder. When it happened my arm hung limp and apparently useless by my side, and the pain was so severe that it seemed I could not think a thought. I looked up at my husband and said, "I have faith in Unity." He said, "I will telegraph immediately." He had not been gone fifteen minutes when all pain ceased. "Before they call, I will answer; and while they are yet speaking, I will hear." I went down stairs and washed my dishes and did other necessary things. As we were in the midst of housecleaning, and everything was torn up, I went on with my duties just the same, doing the best I could, always declaring, "The Father abiding in me doeth his works," and the result was marvelous. For the past week I have used my arm the same as usual. Your prayers were very uplifting, and this little trial was just a stepping stone to something higher. I feel so grateful for all that has been done for me by Unity. God bless you. The uplift I get from every demonstration makes me joyful and happy, because I see that I am growing and that I have gained in understanding. My husband also wishes to say that his eyes are fine, spiritual, perfect. He feels very grateful for what has been done for him.—*Mrs. G. W. H.*

Grand Rapids, Mich.—The tobacco craving has left me entirely, and I do not care for it in any way. It never bothers me when others smoke around me. Thank God for what he has done for me!—*Mrs. R. P.*

Los Angeles, Cal.—I had a splendid demonstration in speaking the Word of Freedom for another. A girl of twenty was under sentence to jail. I tried several times to obtain her freedom, but no one had faith in her. I did not preach religion to her, but she says that I lived the life that she could follow. Now and then I would drop a word about the power of thought, etc. One day, while reading "God's Hand," it flashed across me that if Miss Cady could give freedom, so could I. I knew it was Board meeting day, and that I would have to work then and there, or the girl would be held much longer. So I began to realize, and before many minutes I knew that she was free. Imagine my joy when a telephone message came saying that this dear girl had been set free. How I did thank God! But stranger still, every one of those people seemed to realize that I was working for her, and told her so, although I did nothing outwardly. I have given her the copy of Unity that I was reading, and told her my story.

She has gone on her way rejoicing, and tells me that even her mother has changed her thoughts, and is getting better. This made me just as happy as if she were my own child. I am so thankful to God.—*E. T. K.*

Cincinnati, Ohio—I wish to thank you for your prayers in behalf of my brother C. E. He is entirely freed from the drink habit. The demonstration is more wonderful, coming as it did before our State went dry. Not in words can I express my heartfelt gratitude to Unity and to the all-loving Mind, God. I had been working for some time, trying to bring this Truth into manifestation, but the current was not strong enough. With your coöperation my brother received of the Divine Good of the Holy Spirit.—*M. E.*

Sunderland, England—I have changed from an individual given to continual worry, to a self-controlled and calm being watchful for the Good.—*Mrs. I. L.*

PROTECTION

Cottonwood, Cal.—I asked your prayers for my brother who is in the navy. He recently wrote me, saying that he did not fear anything. He is perfectly happy, even when there is a storm at sea.—*M. H. A.*

San Francisco, Cal.—I am so glad to report that my son, W. J. R., has returned from the war, perfectly well. He was in three great battles and always exposed, as he was a messenger, yet he was not harmed. He never lost a day, never had to go to the hospital, and never even felt nervous. He brings home a fine discharge for courage, efficiency, and excellency. I must express my acknowledgment of your good work in speaking the Word of protection which I requested of you. Weekly Unity reached him safely, wherever he went.—*L. M. S.*

Pittsburg, Kans.—It is with a heart full of gratitude that I can send you the good news that my boys for whom I asked your prayers for protection, and for their safe return from France, have both arrived, several months sooner than expected. Praise God! May he abundantly bless you all.—*Mrs. S. W.*

Ontario, Cal.—I am writing you today to let you know that my boys R. J. H., and F. P. W., for whom I asked your prayers for protection when they started over seas, have returned safely, and not a scratch to remind them of their going over the top, as they did in the Argonne Forest during the last days of September. Eight days they stayed on duty. They were then relieved, having done their share. I truly thank you for your loving service and for the priv-

ilege of knowing that we have such an institution as Unity at Kansas City, through which one can receive concentrated and consecrated help. My boys read and passed on the literature I sent through Unity.—*Mrs. J. R. H.*

Creston, B. C., Canada—I am home on a visit; I find my mother so well and things going so fine that I could not help but think of Unity. My brother is on his way home now, after three years of active service,—and never a scratch. He says in a recent letter that not only once, but dozens of times, were men shot down all around him, and he was not touched. I do not believe for one moment that he would have been saved, had we not known how to commit him to God's protection.—*Mrs. R. C.*

Memphis, Tenn.—I wish to tell you of my son's safe arrival from France. I thank God and Unity, for he went through all the trials of war and pestilence, and came home in the perfection of manhood. I know that the Holy Spirit guided him and carried him through the things which looked impossible to man.—*Mrs. B.*

Gray, Okla.—I wish to thank you for your prayers for my soldier boys. Both have returned safe and sound, and none the worse for the wear. One son tells me that he has not been sick a day since he left,—fourteen months ago. The other passed safely through a serious illness. Your kind and loving ministry has helped me over many hard places in life, but the most beautiful of all is the Truth which I am learning to establish in my own consciousness. I am so glad to be able to help myself and others.—*Mrs. J. W. A.*

Blackfoot, Idaho—I wish to tell you of my brother's safe arrival in the United States. I am very thankful to God for your prayers for him. I am sure he was protected by Divine Love, "over there."—*C. V. B.*

Kansas City, Mo.—When my son L. went to France, I asked prayers for his protection. He has returned after a year's service, perfectly well and strong. He was in five battles, and saw his friends killed and wounded, but he came out each time without even a scratch. I thank God and Silent Unity for his wonderful preservation.—*L. M. W.*

Braggs, Okla.—I give all praise and honor to our Father and to you for the help given me, and to my sons overseas. Just now I sit beside my youngest son L., who has just returned from the war zone. God led and protected him through awful scenes, while on the front. He was manager of an ammunition truck. He assisted and comforted many wounded and dying soldiers as he picked

them up and loaded them into the conveyances which took them to the hospital. His little khaki bound Testament was his comfort. He lived very close to God. He testified that the war had converted many men and boys, saying that they lived their religion and talked little about it. Now I am praising God that so many were brought to the point of claiming the Truth, that through Unity prayers I have been blessed and my sons spared from death on the battle field. I thank God for perfect protection through the war, and a mother's heart rejoices for all this love and care.—*Mrs. S. D. P.*

HELPED BY UNITY LITERATURE

Kansas City, Kans.—Before I learned of the Unity School of Practical Christianity, I lived in constant fear that I would never be able to do the things I desired to do. Now through your prayers and instructions I have accomplished the things I desired, and have learned the true lesson of life. Though I walk through the valley of the shadow I shall never fear again, for I dwell in the secret place of the Most High and abide under the shadow of the Almighty. My prosperity and health are assured. Unity has been such a wonderful help to me in the care and training of my children, and they too have learned the Unity way of trusting God for all things. I have been able to help many friends, who were struggling without the Light, by sending them Unity literature. "Lessons in Truth" and "Christian Healing" are my constant companions. By the study of them I have become stronger, both spiritually and mentally. I thank the Unity workers for the help I have received.—*G. J.*

In "Love: the Supreme Gift," Professor Henry Drummond has, with a most masterly skill, analyzed the greatest word symphony in literature, the thirteenth chapter of Paul's First Epistle to the Corinthians. The author proves the supremacy of love by showing how Paul measured it up with all other gifts, first by contrast, second, by analysis, and third, by defense.

As to contrast: Love is weighed in the balance with eloquence, prophecy, faith, charity, sacrifice, and all these are found wanting; the "sounding brass" of much so-called silvery-tongued oratory,—"brazen words

without emotion," charity, only one avenue of love, sacrifice, even though you give your body to be burned,—all nothing without love, the great universal solvent.

As to analysis: The author sees "Paul passing this thing—love—through the magnificent prism of his inspired intellect," and giving us "the spectrum of love" as he descants on its component parts,—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. And the wonder of this analysis! Every phase of human conduct in relation to both men and life is slashed with the scalpel of truth, but immediately the oil of love is lavishly poured to heal the wound. Have you a bad temper? Find out all that is at the bottom of it; then you'll stay up nights to learn that love is not easily provoked. Do you lack patience and kindness? Take lessons in "love passive" and "love active" from a master teacher, until you reach a higher class in this school of magnanimity. Do you fall short in courtesy—in observation of the ordinary rules of politeness as you carry on your ordinary social intercourse? No book on etiquette can prepare you, even for courts and palaces, if it were necessary, as do the teachings of this essay. Are you unduly critical? Get sweet, by transmuting the acid fluid of your nature into the milk of human kindness.

As to defense: Love is greater than all the virtues combined, just as light transcends the elements of which it is made up. You cannot make love to order, you can only cultivate it by contemplating the love of Christ. Prophecy, tongues, knowledge, all fail; love only is eternal. In defending love as the supreme gift, the author has, perhaps, displayed his consummate ability in both reasoning and persuasion.

The dissection of a masterpiece usually results in dissatisfaction to the reader; but the lily has at last been painted successfully in Professor Drummond's work. "Now abideth faith, hope, love; but the greatest of these is love."

PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

Unty Magazine one year, in the United States	$1.00
Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

UNITY SIX PER CENT BONDS

We are erecting a $40,000 addition to the Administration Building. We have purchased a site for the New Unity Inn, at a cost of about $15,000. We have bought a lot at $5,000, for the Unity Apartments. It will be necessary to spend about $15,000 for additional machinery and furniture for the new addition.

For the past year or so we have been taking up Unity Bonds, and none have been offered for sale. Now, on account of this demand for expansion, we can offer about $30,000 in bonds to our Unity Family. They may be had in any denomination between $100 and $5,000. Interest is payable semi-annually, at six per cent per annum. Bonds may be had for terms of from one to five years.

Address Unity School of Christianity, Dept. B, Unity Building, Kansas City, Mo.

DID YOU SEND A REMITTANCE TO UNITY?

Many times our friends send us money in letters, and do not state definitely what it is to be used for.

It would help us very much if those sending money would state precisely what the remittance is for.

For instance, if you have saved money in a Prosperity Bank, please state when sending the money to us that it was saved in the bank for payment of subscriptions to Unity, or that it was saved in the bank for an offering to the Society of Silent Unity, or whatever the case may be.

Please do not say, "Here is the money I owe you," but instead say something like this, "Here is the money for my renewal to Unity," or "Here is an offering which I desire to make for the help I have received through the Society of Silent Unity."

We are always glad to receive offerings and orders, and we desire to apply all money just as the remitter wishes. This is why we ask your special coöperation.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. H. A. Foster, 7310 Fountain Ave., Hollywood, California.

Mrs. J. R. Price, Apartado 1443, Mexico City, Mex., D. F.

Verne DeWitt Rowell, 333 MacLaren St., Ottawa, Ontario, Canada.

Mr. Iver Osland, Provost, Alta., Canada.

Mrs. L. A. Tuttle, Forrest Park, Ga.

Mrs. J. K. Worrell, Humble, Texas.

Miss Mabel West, 1437 Woodland Ave., Des Moines, Iowa.

Mrs. Lydia M. Collins, 523 West 121st street, New York, N. Y.—Phone Morningside 5271.

MOVEMENTS OF TEACHERS AND LECTURERS SENT OUT FROM UNITY SCHOOL

From every corner of the globe the call for Unity lecturers and teachers is increasing. More and more are the people seeking to understand clearly the principles taught by this School. In an attempt to meet this demand, the Unity School is constantly seeking to evolve plans whereby the Truth may be more broadly and effectively presented. Their latest effort in this direction has been to establish a Field Lecture Department, to look after this branch of the work. As rapidly as possible, lecturers and teachers thoroughly familiar with Unity principles and ideals are being sent to com-

munities calling for instructors. A plan has been evolved whereby centers and study groups in other cities may easily secure the services of one of the Unity lecturers, and particulars may be secured by communicating direct with the Field Lecture Department.

The Field Lecture Department is now booking lecture engagements for Miss Kate M. Nevill, and Mr. F. Richard Lynch through the Northeast. Miss Nevill is being booked for points in Nebraska, Iowa, Minnesota, Canada, Michigan, Massachusetts, Connecticutt, New York, New Jersey, Delaware and Washington, D. C.

Mr. Lynch is being booked for points in Iowa, Michigan, Illinois, Indiana, Ohio, Pennsylvania and New York, also other eastern points.

The department is making engagements for Viva M. January to assist in organizing Unity Study Classes in various sections.

Truth Centers and other bodies of Truth students wishing the services of any of these lecturers or teachers should communicate direct with the Field Lecture Department.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in September Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.
September 20 to October 20, 1919

Divine Order is now restored in me, and manifests in my body as health and harmony.

PROSPERITY THOUGHT

Held daily at 12 m.
September 20 to October 20, 1919

Divine Order is now manifest in all that I think and do, and I am prosperous and successful in all my undertakings.

PUBLISHERS' NOTES

Just take a peep into the art studio of the Publishing department these days. There you will find a busy artist working away on a series of illustrations which will be featured in a new book for children. Our artist has conceived some very clever ideas which will be put forth this coming autumn in a "Don't Be Afraid Book."

Speaking of children's books, let us call your attention to the fact that children's reading for midsummer should be carefully chosen. The children,—even your children, bless their hearts—*will* get into mischief during vacation. A few charming stories containing Truth sentiments clothed in fascinating description and illustration, will help to while away the summer hours, and at the same time inculcate valuable character-building lessons. The youngsters will go back to school this fall with a new zest after they have unconsciously imbibed these teachings, and you will be rewarded in seeing the unusual progress in their studies due to the quickening power of Truth literature. Look over the descriptions on the supplement to this issue of Unity, and order right away, before the children waste any more time.

This interesting note was recently received from H. Emilie Cady. It was sent to the Unity School in acknowledgement of a parcel of the new pocket edition, paper cover, "Lessons in Truth," which was mailed to Miss Cady when the first books of this new edition were ready for delivery.

New York City.

Unity School of Christianity,
Kansas City, Mo.
Dear Friends:

I received the "pocket edition" of Lessons in Truth and am delighted with it. I really do not quite see how you kept the type so large and fine with the reduced size.

Thank you very much for the copies sent.

Yours sincerely,
H. EMILIE CADY.

An addition to the Unity Administration building is now in process of construction for the accommodation of the printing department. When this left wing is completed, the business building of Unity will present a front which calls

to mind the Louvre at Paris, two main buildings joined in the rear by an L, enclosing a central space of lawn, trees, and fountain, making ideal surroundings for the workers.

The enlarged Wee Wisdom necessitates a new printing press, which will be installed just as soon as the building is finished. It cost a lot of money, but His little ones are worth it.

There has recently been an unprecedented demand for "Christian Healing" by Charles Fillmore, and H. Emilie Cady's "Lessons in Truth." This increased sale of Truth literature is most gratifying to us, since it bespeaks an awakened response to the call of the Spirit, ever seeking its way into the hearts of men.

It is interesting to note that even though the world war is over, many are still buying Mabel Huntley's book, "A Truth Student With the Soldiers." We attribute this to the strong testimony of the power of faith and divine order that this wonderful little book bears.

Everywhere are people who have been healed, or helped mentally and otherwise by Practical Christianity, who ask how they shall spread the glad tidings. There are many ways to do this. Don't be afraid to tell of what has been done for you. Distribute literature. We have on our list a number of commercial travelers who make it a practice to carry literature wherever they go, and they are not afraid to give it to their customers. They buy booklets and tracts liberally and give them away. They are ministers of God, and are as truly in the Church of Jesus Christ as is any ordained minister in the land. We have several times proposed enlarging Unity to standard magazine size, that we might publish more matter, but these representatives at large have protested, saying it was so handy to slip into their pockets—that they carry it where a larger magazine would not be convenient.

In answer to oft repeated requests, we give here a complete list of our books and booklets:

BOOKS

A Truth Student With Soldiers—paper 50 cents; khaki $1.00.
Aunt Joy's Nature Talks—paper 50 cts.; cloth $1.00.

CHRISTIAN HEALING—paper 75 cts.; cloth $1.50; khaki edition $1.50; limp $2.50.
LESSONS IN TRUTH—paper 50 cts.; pocket edition, paper cover, 50 cts.; cloth $1.00; khaki edition $1.50; limp $2.50.
Metaphysical Dictionary ..... 50¢
Our Songs ..... 50¢
Miscellaneous Writings ..... paper 50¢; cloth $1.00
Temple Talks ..... set, paper $1.00; set, cloth $3.00
Treasure Box ..... 50¢
Truth in Song ..... 30¢
Vegetarian Cook Book ..... 60¢
Walk in the Light ..... paper 50¢; cloth $1.00
Wee Wisdom's Way ..... paper 15¢, 25¢, $1.00; cloth $1.50

BOOKLETS

All Sufficiency in All Things ..... 20¢
Beaux Arts Series ..... set, $1.00
Bible and Eternal Punishment ..... 15¢
Catechism (Sunday School) ..... 20¢
Consecration of the Room, The ..... 25¢
Directions for Beginners ..... 20¢
Experiences ..... 10¢
Eating and Drinking to the Glory of God ..... 10¢
Faith's Fruition ..... 10¢
Finding God ..... 20¢
Finding the Christ ..... 20¢
God's Hand, and Loose Him and Let Him Go ..... 20¢
Giving and Receiving ..... 20¢
Helps for Teachers of Practical Christianity ..... 15¢
Holy Spirit, The ..... 20¢
How to Attain Your Good ..... 10¢
In Christ's Garden ..... 50¢
Joy and the Way of Attainment ..... 20¢
Life Demonstrated ..... cloth 75¢
Little Sermons ..... 25¢
London Doctor Makes Soldiers Bulletproof ..... 10¢
Love: The Supreme Gift ..... 15¢, 50¢
Love's Roses ..... 25¢
Maternity Treatments ..... 10¢
Ministry of Holy Mother ..... 15¢
New Race and New Earth ..... 35¢
Oneness with God, and Neither Do I Condemn Thee ..... 20¢
Only Good, and Other Talks ..... 25¢
Path of Love ..... 25¢
Philosophy of Denial ..... 15¢
Practice of the Presence ..... 20¢
Prosperity and Success ..... 20¢
Prosperity Series ..... 50¢
Pure Reason and Honest Logic of Practical Christianity ..... 20¢
Scientific Lessons ..... set 25¢
Talks on Truth ..... 25¢
Talks to Men ..... 20¢
Temple Talks, ... single volumes, paper 25¢; cloth 75¢
Trusting and Resting ..... 20¢
Truth's Simplicity ..... 20¢
Why Baptizest Thou ..... 15¢
Wealth and Wisdom ..... 20¢

THE SILENT SEVENTY

This is the department of Unity work organized for the special purpose of distributing free literature. Write the Secretary for Bulletin and further information.

We publish testimonials from members, and this month we give the following to show the work being done in prisons:

California—Your encouraging and most helpful letter found a welcome receiver; also those precious books and leaflets that came with it. I have spent many hours reading and studying them, as also have some of my friends here in jail; they, too, are beginning to see and realize the Truth. I have surely received very noticeable results already from those prayers I asked you for, and the power of my will is remarkable. Thank God, and may he bless you. Oh, how eager I am to learn more of that precious Truth, and that is why I am filling out application blank. I should like to send a dollar with it, but cannot now; however, I know you are not worrying about that, and I shall not always be in jail. How I long to leave here and find a quiet place and be still and think. I have given several of the leaflets to my companions here; some of them tease me, and some say: "Stick to it, boy; I can see it is making a man of you. Wish I could see it like you do." I tell them they can if they will try. I explain it as well as I can, which I admit is very limited as yet, but I am getting them so they respect and listen to me; thank God, that is encouraging.

I notice that I am not worrying and looking forward to the day of my release so much as I was; I have something more important to think about now, and am so thankful that I came in touch with Truth and Unity while here; I am surely going to try and bless the place to that extent.

Hoping to hear from you soon, I remain, now and forever, a member of the Silent Seventy.—S-70 No. AK62.

We are in receipt of reading matter sent by you on frequent occasions. Your kindness is very much appreciated, and the literature is helping the prisoners to feel less the burdens of prison life. Anything you may do to continue this good work will be greatly appreciated by the prisoners and me.

I wish again to thank you for what you have done, and trust for a continuance of your gifts.—*Chaplain of an eastern penitentiary.*

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of September to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 541 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

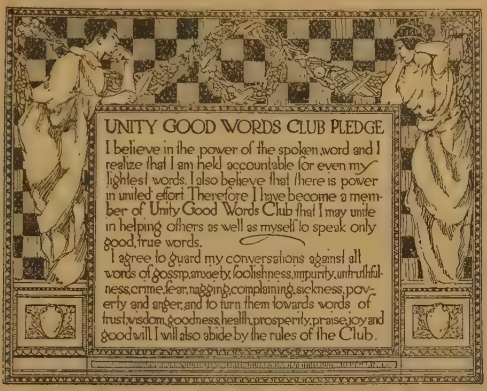
Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave., The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.
Dayton—Metaphysical Library, 503 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Bldg., 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.; Raymer's Old Book Store, 1330 First Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

CHRISTIAN HEALING
by CHARLES FILLMORE

There is a great underlying spiritual law in the universe that the average man knows little about. This law controls your health and happiness. The law is no respecter of persons. Everyone may use it for good. Jesus used it. His disciples used it. People today are using it. You may use it. This book was written for the purpose of helping students to understand and apply the law in the right way. The price, in paper cover, is 75 cents a copy. In cloth, $1.50; khaki binding, price, $1.50; limp binding, $2.50.

UNITY GOOD WORDS CLUB MOTTO

A Morning Reminder—An Evening Benediction


UNITY GOOD WORDS CLUB PLEDGE
I believe in the power of the spoken word and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort Therefore I have become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.
I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them towards words of trust, wisdom, goodness, health, prosperity, praise, joy and good will. I will also abide by the rules of the Club.

The pledge or motto is printed on a 10 by 12 card of soft grey color, artistically bordered in lighter tone squared off with old blue, wreathed and festooned in exquisite design, all relieved with touches of black. Grecian figures posed on pedestals support the base of the border, the one sealing the lips with the hand, the other closing the ears in like manner. The lettering is hand printed in black, intermingled with blue. The motto, complete without framing, will prove a highly decorative addition to the walls of your room.

When you consider that your every word molds the plastic ether about you into form, that an account must be rendered for every idle word, and that by your words you are either justified or condemned, it becomes a matter of vital moment that you discipline the "unruly member."

A constant reminder like the motto, right before you, will help to keep the seal on your lips when you are tempted to transgress by uttering the unkind, critical, or gossipy word. With this pledge prominently placed in your room, you will find it easy to guard your thoughts and words while at home, and when you are obliged to go forth, you can do so, equipped and fortified to meet the problems of the hour, clad in an armor of happy resolutions which you have covenanted with yourself to keep, let the temptations and provocations to the contrary be what they will.

You couldn't buy a picture, were you the greatest art connoisseur in the world, that would inspire and uplift you

as will this Good Words Club Motto, and you get it for the nominal sum of 25 cents.

THE GOOD WORDS CLUB PIN—THE OFFICIAL EMBLEM

A solid gold pin beautifully and daintily designed in rich blue enamel, bearing the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil," is the insignia of your membership in the great fraternal order of keep-your-mouth-ears-and-eyes-shut-to-evil.

In wearing this pin, you let your light shine by proclaiming to the world that you are living to a noble purpose. Those who see the little emblem will naturally make inquiry mentally or audibly, and this will result in a quickening interest for better things, to even the chance wayfarer whom you may encounter.

It usually sounds like a mere exaggeration to say that one has the best *this* or *that* in a world full of good things, but this once it can be truthfully and aptly said that if you want to declare yourself a member of the best society on earth, get a pin, wear it, and live it. Price, $1.03.

LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

Pure Reason and Honest Logic of Practical Christianity

by CHARLES FILLMORE

Mr. Fillmore has delved down to bed rock, as it were, and then given us the logical deductions proceeding from the recognition of God as first Cause—the All-Good. He proves that the laws of mind are operative today as they have been from the beginning, and will be from everlasting to everlasting.

Our work is to line up with these laws, discerned by modern metaphysics, and to reap the consequent results in our lives. One doesn't have to take anybody's word for the truths of Being underlying the teachings of Practical Christianity. It is all a matter of using the native mental power with which we are endowed, instead of accepting some vague generalizations which others have formulated and stamped with their approval. "Pure Reason and Honest Logic of Practical Christianity," is a 50-page booklet, selling for 20 cents.

Joy and Attainment

by JENNIE H. CROFT

In a clear, forceful style, Mrs. Croft presents the fact

that the way of highest attainment lies in conscious union with the Source of all that is.

Bound in delicate Sunburst Cover of ecru, and inclosed in a handmade envelope of the same material, this "Joy" booklet bears a timely suggestion. Mailed to any address for 20 cents.

In Christ's Garden

by MARY BREWERTON DE WITT

In this refreshing book is found, clothed in beauty of style and loveliness of spirit, an inspiring narrative of a soul's experiences in realizing its oneness with the Father.

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. The price of the book is 50 cents.

Temple Talks

by CHARLES FILLMORE

"Temple Talks" have been chosen from the best of Mr. Fillmore's addresses. A set of "Temple Talks" consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman. We are offering a set of these books in artistic paper covers, packed in a neat box, for $1.00. Also a set of the cloth bound, in box, for $3.00.

Two Standard Books

in Handsome Limp Binding

If you possess a beautiful picture, you have it framed elegantly, in keeping with the subject and coloring. You cannot have "Lessons in Truth" and "Christian Healing" too handsomely clothed to correspond with the contents. In an effort to get these works to our people in appropriate dress, and to satisfy a demand for limp binding, we have had several hundred of the books bound in a beautiful material that is as excellent and as durable as leather. In keeping with our idea of life, we bound these books in keratol, a vegetable composition that is superior to leather in many ways.

In the limp binding, "Lessons in Truth" and "Christian Healing" each sells for $2.50 a volume. The books are very attractive, being stamped in gold on black keratol, with gold edges. The same edition can also be supplied in cloth and paper bindings at the regular prices.

In The Silence

by SHERIDAN H. ISAACS

A selection of sheet music used for solo purposes wherever Truth students assemble for prayer, study, and meditation. Sing a new song unto the Lord to harmonize your family and meetings. The words of this song will also promote relaxation and concentration in your own silence at home. Price, 25 cents.

Miscellaneous Writings

by H. EMILIE CADY

All who have read "Lessons in Truth" by Miss Cady will welcome this compilation of inspired pages from the beginning selection of "Finding the Christ in Ourselves," to the closing one of "Oneness with God."

"Miscellaneous Writings" is particularly satisfying to students because every statement in it can be proved by the searcher, as it was by the writer before she gave this collection of Truth gems to the world. A volume thus tried and tested will be the means of sending many seekers far on the path of unfoldment. Each illuminating chapter is complete in itself, and can be easily read at one sitting, leaving the reader free to go about his affairs, and "prove all things."

The bindings are substantial and attractive; brown art paper covering, 50 cents; green cloth, with gilt lettering, $1.00.

The Prosperity Series

by THREE AUTHORS

Each mind naturally grasps and presents a theme in its individual way. This set of booklets treats the ever popular subject of prosperity from a triple viewpoint.

"Wealth and Wisdom," by Jennie H. Croft, might be said to illumine the home side of the triangle, since it gives particularly, thoughts and ideas for everyday living. Charles Fillmore clarifies the subject still further, completing the three fold aspect in "Giving and Receiving." In this piece of writing, the author proves, in his clear, yet profound manner, that there is an unvariable law underlying the demonstration of success. As one lines up with this foundation principle, so does he bring forth of the fruits.

Mrs. Sophia Van Marter, in "Prosperity and Success,"

turns the light on the business side of the triangle, giving examples of great men who have attained success through the natural possession of a rich consciousness.

The booklets are beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. Three booklets, 50 cents; single copies, 20 cents.

Love: The Supreme Gift

by PROF. HENRY DRUMMOND

In a beautiful decorative edition, which we feel will meet the approval of all lovers of artistic books, we offer this famous analysis of love, based upon the inspiring poem of St. Paul. The booklet is indeed beautiful; printed in two colors, with envelope to match. Price 50 cents.

God's Hand, and Loose Him and Let Him Go

by H. EMILIE CADY

The study of "God's Hand" tends to make one lend himself in mind and body, to be a willing instrument for the Almighty to work through. The hand is but a symbol of the one Hand, which ever gives of Its rich treasure unstintingly. One cannot then, for one's own sake, afford to withhold from giving time, love, money, because the law is that withholding makes poorer.

Are you concerned for the welfare of one near to you? And what person does not feel a throbbing interest in some other? Read "Loose Him and Let Him Go." Free that one from your mental domination, and let the Father be glorified through the Christ in him. Grant your dear one his God-bestowed freedom, taking your hands off. Twin booklet, 20 cents.

The Beaux Arts Series

by SIX AUTHORS

The wise ones who have gone over the road can point out the pitfalls, thus saving us many a misstep, if we will but be guided by the signposts of wisdom and love along the way. The Series contains: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady. $1.00 for a set of six; single copies, 20 cents.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

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2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

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Lessons in Truth

By H. EMILIE CADY

Has freed thousands of lives from the fetters of worry, sickness, and poverty, and brought them into the knowledge and possession of happiness, health, and prosperity. This book should be in the hands of every one who needs freedom.

CONTENTS

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty —Which?

An Extract from "Lessons in Truth"

Victory must be won in the silence of your own soul first, and then you need take no part in the outer demonstration or relief from conditions. The very walls of Jericho which keep you from your desire must fall before you.

Bound in one volume, in these editions: Standard paper cover, large type, 50 cents; pocket edition, paper cover, 50 cents; standard cloth binding, stamped in gilt, $1.00; flexible cloth edition, pocket size, $1.50; edition de luxe, keratol limp binding, $2.50.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Ave., Kansas City, Mo.

CHILDREN'S BOOKS
LOVES ROSES

FOR THE CHILD'S SAKE

THE parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by the young determine the character of the coming man or woman. The unfolding mind is receptive and plastic. While in this formative state, the little one lays the foundation of his character and destiny.

Place into the hands of the child, stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier, and happier.

SIR SMILE-UPS

Mary Brewerton de Witt

This new book of rhymes for Truth children is a collection of happy incidents experienced by Sir Smile-Ups who is the embodiment of happiness and good nature.

The book contains 85 pages with eight full-page illustrations. Price $1.00.

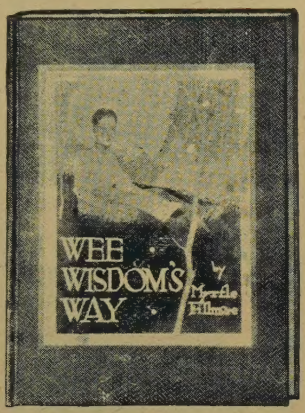
TREASURE BOX

By Imelda Octavia Shanklin

This booklet is illustrated most artistically with numerous pen illustrations and halftones. We recommend "Treasure Box" as a gift to little maids and men in our midst. A story which is full of all the fairy story charm and yet rich with the highest teaching for character building. Price, 50 cents.

WEE WISDOM'S WAY

By Myrtle Fillmore



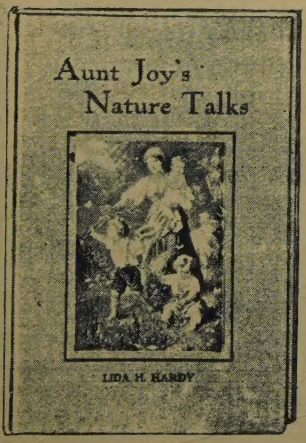
Here is a book that makes an exquisite gift. It is an edition de luxe of unusual beauty.

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." The book contains the true experiences of the power and results of Truth teachings. In clearness and simplicity, Mrs. Fillmore tells in a most interesting manner, yes, even in a way quite fascinating, how the laws of health and happiness can be put into operation here and now.

Richly illustrated and well printed, this charming book sells for $1.50.

AUNT JOY'S NATURE TALKS

By Lida H. Hardy



This book will find a place of welcome in the homes of thousands of progressive parents, for through its lessons children are led to observe life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Cloth binding, price, $1.00; paper cover, 50 cents.

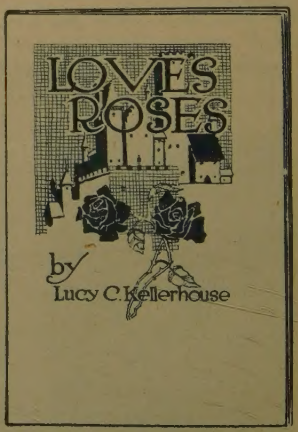
THE NEW CHILDREN'S MAGAZINE

Read what it contains: "Peter Pan—Walks and Talks with Boys," contributed by a man who knows boys—this is a feature; "Busy Sunbeams," needle craft, by a competent teacher; "Star Stories — Studies out of the Book of the Sky;" beautifully illustrated Bible stories; a puzzle page; clever illustrations; poems and pillow verses illustrated; nature and animal stories (with hand drawings that appeal to children); a live Booster Club with our Royal in charge. Large type; cover printed in two colors, 7 by 10 inches; year's subscription, $1.00. We urge you to place this unique and worthy magazine in the hands of His little ones.

LOVE'S ROSES

By Lucy C. Kellerhouse

A beautiful story for children with a lesson enfolded. It tells in a delightful manner how a little child can control thought and build into his life just the conditions which are for his greatest good. The proper time to develop health, joy, and happiness in the individual is at the receptive age of childhood. Price, 25 cents.



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